

The Icelandic Canadian

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THE ICELANDIC CANADIAN

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Guest Editorial

CAN LANGUAGES BE REDUCED TO CATEGORIES ?

It is, of course, true that the good is the best possible under the circumstances. We must never forget Cavour's warning that policy (and politics) is the art of the possible. Nevertheless, we may admit that a desired goal is at present unattainable, or even concede the validity of the reasons why this is so, without surrendering our right to reflect on the Good-in-itself. There are goals we set ourselves from which we cannot be diverted: they are good, and they entail no hurt for others.

Nearly two hundred years ago, in his battle with the Classical School, that pioneer of so many causes, J. G. Herder, laid down the principle that German—and by the same token any other "living" tongue, was as worthy a medium of thought and feeling as Greek or Latin. He held that modern literature was not *per se* inferior to the time-honoured legacies of Greece and Rome. In doing so he paved the way for the great revolt and triumph of Romanticism.

All of this is an old story today,—something as accepted as the rising of the sun: yet its implications are not realised, even in the general field of education. As an abstract proposition few people in any part of the world will call in question the supreme place of English—the language and the letters, although it may well be argued that French is even more ancient, or that German has in modern times a rival value not to be denied. But something vitally important comes in here to upset the argument. We cannot

consider "subjects" in abstract terms; what we study should be related to the student; it should bear a functional value for those engaged in it.

When we put things on this level—not a low one—we find the Spaniard or the Italian, the Russian or the Pole, and everyone of them with justice, saying "This is my own tongue: what is said in it means more to me than the whole world of celebrities from Chaucer to Eliot, from Bacon to Thomas Hardy. Can you imagine a Scot who would surrender Burns—even for Shakespeare? As Mark Twain said of his wife: "She is everything to me, because she is feminine, and she's mine!"

Somewhere here lies the argument for putting an end (within human possibilities) to any reducing of languages and their respective literary treasures in verse and prose to categories; of which one is compulsory, another is optional, while a third is left without the camp. This usage has been sanctified by tradition, or on practical grounds; but these need re-examination. It is not more than fifty years since English Literature was introduced to university class-rooms: only in our own day has the great discipline of Geography won a place there—

Let us agree that in theory Canada is bi-lingual, and should become so in practice. English and French should take primacy over all other tongues as objects of attention in schools of every grade. But when that is settled, let us put all others (in so far as they

stand for national cultures) on equal footing—at least in theory: unless, of course, where specialisation is concerned, and that elusive thing known as “Comparative Literature” enters the picture.

This would mean, and for sound pedagogical reasons, that wherever alongside technical or professional studies one or more purely “cultural subjects” are required, the choice of this or these should be left (again without reason) to the desire and choice of the student. What he does in this field should be undertaken because he *wants* to do it; because his heart is in it; because he can pursue it *con amore*. No one should be driven to make a choice which is in effect no choice at all.

I argue this point on the highest pedagogical grounds. In too many cases anything else is bound to fail of its objective. Half the possible benefit is (in too many cases) bound to be lost where something is prescribed which does not attract the student, even though it may in theory be felt to have a greater value. Some day, I feel, this goal will be realized; why not now?

William John Rose

Editor's Note:

DR. W. J. ROSE

1. Son of pioneers who settled in the Minnedosa district in 1879.
2. Manitoba's second Rhodes Scholar, 1905; first from Wesley College.
3. 1912, Y.M.C.A. secretary for the Student Christian Movement at the University of Prague, Austria.
4. 1914, interned in central Europe.
5. Studied Polish and Slavic languages.
6. 1926, Ph.D. from University of Cracow, Poland.
7. 1927, went to Dartmouth College as assistant professor in Sociology.
8. 1935, appointed to the University of London as Professor of Polish; later, Director of School of Slavonic languages and Eastern European Studies.
9. 1944, retired as active professor; remained Professor Emeritus to 1950.
10. 1950, appointed Professor of Slavonic Studies in University of British Columbia.
11. 1953-4, Visiting lecturer on Central European History at United College, Winnipeg.
12. Has written 9 books, 4 translations from Polish, and a number of original articles.

Clark Hopper, professor of English in the University of Manitoba, says of Dr. Rose:

"As a scholar, as a writer, as a speaker, and as a man, Dr. Rose earned the right to be classified as a distinguished Canadian graduate".



A QUESTION FOR OUR UNIVERSITY

The editorial columns of *The Icelandic Canadian* have been enriched by the foregoing contribution of that distinguished Canadian scholar, Dr. W. J. Rose, whose international reputation as a linguist entitles him to speak with authority on the status of languages, ancient and modern. We, Canadians, officially bi-lingual, to a degree multi-lingual, can read his comments with thoughtful interest.

The interdependence and close proximity of peoples speaking a multiplicity of tongues has forced upon the European the necessity of mastering more than one language. As a result, he has come into contact with literatures, cultures, and mores other than his own. This has undoubtedly been to him an inspiring and a stimulating experience. It may be in part at least the cause of that intellectual restlessness and curiosity that has contributed so much to the welfare of mankind.

In spite of our multi-racial origin, we, in North America, tend toward uniformity linguistically speaking. "The tongue that Shakespeare spake" is more and more submerging all others. In all likelihood this process, barring large-scale immigration, will be near completion north of the Rio Grande within the next few decades. Uniformity in language may lead to uniformity in culture and mores. Is this condition desirable? It is possible that it will lead to intellectual stagnation?

Furthermore, there is a growing tendency on our part to reduce languages to categories, and to evaluate their importance as a medium of thought and feeling in terms of the power of the peoples that speak them. There exists a danger that we may

develop a contemptuous attitude towards languages other than our own. Our universities, dedicated to the cultivation of an appreciation of all intellectual achievement and their preservation, will continue to exert a counteracting influence.

In his thought-provoking article Dr. Rose, questions the wisdom on the part of our universities of placing certain languages on an inferior curricular plane. He bases his arguments largely on pedagogical grounds. Is it possible that the universities have thus influenced to some extent the thinking of the average man?

We, Canadians and Americans of Icelandic descent, are the fortunate possessors of a rich linguistic heritage. From the standpoint of philology the Icelandic language is worthy of more than a nodding acquaintance. Its literature, ancient and modern, compares favorably with that of many other lands. Its versatility and flexibility enable it to give effective expression to the noblest products of the human mind. Unfortunately, the force of circumstances endangers its continuance as a spoken tongue on the North American continent for any great length of time.

In order that all may not be lost we have entrusted this, our heritage, to those repositories of our most precious intellectual and spiritual treasures, our universities. Is it possible that by categorizing our languages, such as Icelandic, the preservation of their cultural contribution will thus be made more effective? We do not know whether or not the execution of this suggestion is feasible. We merely wonder.

A. V.

In The Editor's Confidence

This issue is dedicated to our Icelandic contacts in eastern Canada and the United States. Two of our feature articles are written by former Mid-westerners, now domiciled in the East. Our Editorial Board is grateful to them for their excellent contributions.

It is regrettable that lack of space has again necessitated the postponement of a number of articles which we had intended to publish in this issue. We hope that our contributors will once more take an indulgent attitude towards our frailties. It is, however, suggested that material intended for the autumn issue be sent as early as possible, since "to publish or not to publish" in a current issue seems to be a case of "first come, first served". Only the first half of an extensive review by Judge W. J. Lindal of the recently published *Saga Íslendinga í Vesturheimi*, Vol. V. by Dr. T. J. Oleson, appears in this issue. The second half will appear in the autumn issue.

Prospective students of Icelandic at the University and all who are interested in the progress of the Chair of Icelandic are referred to two editorials dealing with the subject and Prof. Finnboði Guðmundsson's article.

The Editorial Board congratulates Art Reykdal for his attempt to revive the glima. In so doing he is following in the footsteps of his illustrious father, Paul Reykdal, whose name is a household word wherever athletic traditions are cherished. With characteristic Reykdalese facetiousness Art tells about it in **What Price Tradition?**

The Icelandic Canadian is happy to accord recognition to a staunch sup-

porter and faithful contributor in publishing the article, **Dr. Richard Beck; A Milestone**, by Dr. Áskell Löve. Dr. Beck has earned our deep gratitude. "Lang may his lum reek"!

Final decision regarding the awarding of prizes for short stories and poems in our **Literary Contest** has as yet not been reached. The results will be announced in the Autumn issue of the magazine. The judges are: Mrs. Helen Sigurdson, Prof. Skuli Johnson and Art Reykdal.

With this issue The Icelandic Canadian completes its twelfth year of circulation. The writer accordingly takes this opportunity of expressing his personal thanks to the members of the Editorial Board and Magazine Committee for their splendid co-operation throughout the year. The knowledge that the Board and Committee remain almost intact for the coming year is a source of great satisfaction to him.

It was with profound regret that the Board accepted the resignation of Miss Stefania Eydal as News Editor, a post she has held continuously since 1946. It is difficult to pay adequate tribute to her for the conscientious, efficient work that she did for the Magazine for nine years, always willingly, always cheerfully. Thank you, "Lella". We sincerely hope that you will return to us in the not too distant future.

We welcome Elman Guttormson to the Magazine Committee. He will act jointly with Art Reykdal as News Editor. He is a member of the staff of the Winnipeg Free Press, and has had considerable experience in journalistic work. —A. V.

DIEN BIEN PHU

The ghosts that walk with de Castries from the stricken fortress of Dien Bien Phu are a goodly company, whose names will be revered and exalted as long as free men have the will, courage, and selflessness to continue the age-old struggle against the minions of tyranny and oppression. Leonidas, the Spartan; Harold, the Saxon; Boadicea, the Briton; Vercingetorix, the Gaul; Jeanne d'Arc, the maid of France; they are all there. Dien Bien Phu becomes one with Thermopylae.

Uncertain, confused, divided, the people of the free world have for eight years endeavored to halt the advance of a brutal, dehumanizing relentless monstrosity, refugee from its Oriental lair, controlled by unscrupulous, cunning, devilishly clever men. Probing, thrusting, undermining, this sinister but dynamic force threatens the destruction of our liberty, man's supreme achievement, for which many generations toiled, fought, and died.

Men have said that France was typical of the western democracies. They asserted that the rotting cancer of indecision and defeatism was most

apparent there; that La Belle France, once the greatest military power in the world, had become effete and degenerate.

This illusion was effectively dispelled at Dien Bien Phu. For two months screaming, brain-washed automatons, poor, deluded disciples of that ruthless neo-imperialism, hurled themselves in a human tidal wave against the stout defenders of the fortress. For nearly sixty days the tiny garrison, far from home, fighting in the unbearable heat of the steaming jungle, hurled them back. The men of France emulated the men of Sparta who fought in that historic pass long ago.

Thermopylae aroused the dormant will to resist within the hearts of free men in that distant past. Like mist before the morning sun the menace from the East faded away. It may well come to pass that Dien Bien Phu will fulfil the same function in the struggle against its counterpart of to-day.

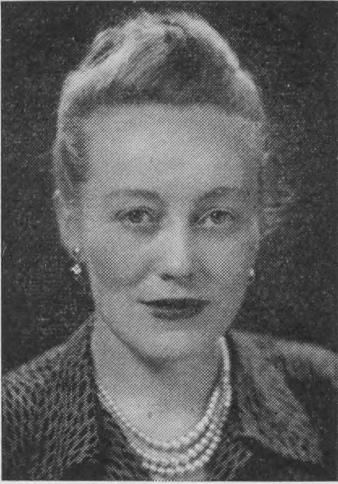
Heroes of Dien Bien Phu! Christian de Castries, gallant soldier of France! The entire free world salutes you.

A. V.



ON BEING AN ICELANDER— IN CANADA'S CAPITAL

by SVANHVIT JOSIE



Svanhvit Josie

It must have been about 1946 when I met a young woman at a tea in Ottawa who was to become an intimate and life-long friend. Her name was Mrs. Robert McKeown.

When we were introduced we had a short and impersonal conversation as one does on those occasions. I thought what an attractive and friendly girl she was. But Ottawa is a city where one meets a great many charming people, and it didn't occur to me that we had anything particular in common.

Later on, though, when we were separately engaged in conversation with others, I happened to overhear her say that she was Icelandic. Naturally, I waited for my opportunity to speak to her again.

Then I learned that she was a daughter of Jonas Pálsson, who was for

many years a well-known music teacher in Winnipeg. The family had left Winnipeg when this girl was a child, and she had been raised in Calgary and Vancouver. When I met her she was the wife of a young newspaperman in the Press Gallery in Ottawa.

Jonas Pálsson and my father had been good friends, and I remembered many occasions when Mr. Pálsson was at our home. But it wasn't necessary to recall all those things. Once we learned that we were both Icelandic we skipped the long slow process of gradually building up a new friendship. We were friends already.

It was fortunate, too, that our husbands were congenial. The four of us spent many fine hours together. We look back on them with pleasure now, for though she was the picture of health, Elva was already suffering from the serious illness to which she succumbed at 26.

This chance meeting of two people of Icelandic origin seems to me to illustrate the pattern by which friendships of this kind grew up between Icelanders living far from any Icelandic community. When I think over the many friends and acquaintances made in fifteen years in Ottawa it seems to me that the number of Icelanders I've met through Icelandic connection is very small. But we of Icelandic origin, when our paths do cross, have none of the usual fencing to do that is common between new acquaintances. We understand each other.

Because the Icelandic population of

Canada is largely concentrated in Manitoba—particularly in Winnipeg—it is natural that many of the Ottawa Icelanders come from these parts. And we who have lived in Winnipeg are likely to be acquainted with a number of them.

But Icelandic people are moving to Ottawa from the other western provinces too. We have heard of several from Saskatchewan, Alberta and British Columbia. We haven't met them all. Among those we have met, though, we've made some fine friends.

I am not suggesting that all of us of Icelandic ancestry are necessarily soul-mates. But I do believe that the chances are good of finding congenial companions among people whose background—or "apperception mass" as the psychologists like to call it—is the same as our own.

This brings me to the question that is often asked of us who live in the East: "Why don't you have some Icelandic club or group in Ottawa where you could all get together?"

The answer is simple. The whole social situation is different for those of us who are not living near an Icelandic community. Indeed, it is so different that I doubt if any formal group would survive here without official support of some kind.

It's not like Winnipeg where the prestige and strength of the Icelandic community can hold together many different organizations. And in addition to lacking that kind of strong supporting group we also lack identification as a clear-cut foreign group. That, I think, is what brings the Icelanders together in Paris for instance. It's well known that a strong in-group feeling grows up spontaneously in an out-group.

The fact is that we Ottawa Iceland-

ers are neither fish nor fowl. We are, almost without exception, Canadian born. Very few of us have ever seen Iceland. Yet we do have something in common that gives us a fellow-feeling.

Please remember that we are a very small minority here. Strange as it may seem to you people in Winnipeg, we often have to explain to our neighbors what an Icelander is.

I believe that most of us try to take every opportunity to do this, and that we are aware of the special responsibility on us to represent the little-known nation of our origin with as much dignity as we can. But it's not easy to be the lone voice crying in the wilderness. On the one hand, one tries to be careful not to bore "outsiders" with facts about a country that probably interests them much less than it does us. On the other hand, many attractions compete for our attention.

Ottawa is a fascinating city where every intelligent person can find more than enough to occupy his time. It's a real privilege to live in the stimulating atmosphere of Canada's capital. No organization without some clear-cut goals is likely to survive in such a climate.

Since people generally move to Ottawa to take employment with the Canadian government, most of them are of a somewhat higher educational level than the average in our country. It seems likely that the Icelanders in Ottawa are also selected in this way. Many are well-known specialists in one line or another. I'm sure that as a group—there must be upwards of a hundred now—they are making a real contribution to Canada's life and culture. Many of them are recognized individually, such as Mrs. Justice Thorson, Mr. Wm. Benidickson, M. P., and Mrs. Gudrun Parker. But the

Ottawa community is not conscious of them as Icelanders.

It does seem a pity that in this day and age, when Iceland is putting forth so much effort in international affairs, she should not make use of these potential good-will ambassadors and interpreters. Most of the nations of the world are represented by diplomats in Ottawa. These officials seize every opportunity for favorable publicity for their countries. Special national days are noted, and invitations go out now and then to the whole Ottawa colony of this or that racial origin.

What about Iceland? Well, officially, Iceland is represented too. But the newspapers periodically poke fun at the fact that nobody has ever seen Iceland's representative. (That's not literally true. He is known to have been in the city a few times on short visits.) The Ottawa Citizen noted recently that Iceland's Ambassador to Canada, Mr. Thor Thors, "covers the continent, from Greenland to Patagonia, living in Washington to do so."

I am not one who thinks that a small nation like Iceland can afford to have a permanent establishment in every national capital. But it does seem that Canada is in a special position in this instance. We have more Icelandic people here than are located anywhere else in the world outside of Iceland itself. Would it be too much to expect a listing in the 'phone book in Canada's capital, with perhaps one person to answer basic questions about the country?

Offhand, I can think of several occasions in recent years when good opportunities to publicize Iceland and the Icelanders in Ottawa have gone by the board. There was the meeting of NATO when Iceland was represented.

After some difficulty—so I heard by the grapevine—Canadian government officials finally managed to get an Icelandic flag from which reproductions were made so Iceland's flag could wave among the others in Ottawa's public square.

Then there was an Icelandic representative at the international meeting of teachers held in Ottawa a couple of years ago.

Vilhjálmur Stefánsson spoke to the Canadian Club here in recent times. And not so long ago Pearl Palmason of Toronto was guest soloist at the Ottawa Choral Society's annual concert.

Although you could probably count on your two hands all the Ottawa teen-agers of Icelandic descent, two of them have been elected head-boy and head-girl of the city's leading high schools.

All these were good opportunities for an Icelandic gathering which would have added greatly to the prestige and understanding of our group. Nothing was done about them.

In spite of many counter-attractions, I think it would still be possible to awaken an interest among the Ottawa Icelanders in making themselves known. For it would be certain to reflect favorably on Iceland.

But time is fleeting. Most of us are of the second generation; many are of the third. And unless some official interest is taken in this matter the Icelanders in Ottawa will continue to find their interests elsewhere. Soon it will be too late to pick up the pieces.

Doesn't it seem, though, that we, who retain this deep fellow-feeling that makes every chance meeting with another Icelander a thrill, must have something worth preserving?

AN ICELANDIC CANADIAN IN NEW ENGLAND



Rev. V. Emil Gudmundson

"Why go to New England? And Maine — of all places?"

"You'll find yourselves very much out of place among those stuffy New Englanders, who balk at progressive ideas and change of any kind."

Such were the comments we frequently encountered when friends in the Mid-West learned that I had accepted a call to a New England Parish. Many felt that we were going to the end of the earth. Others could not understand why we should choose the least "progressive" area of the nation. A great many recognized Maine as a superb place to spend one's vacation, but it seemed incredible that a young couple fresh from a university should choose Maine as a place of residence. The puzzle was even greater because neither one of us was familiar with the area: my wife had lived in the South and in the Mid-West, and I in Western Canada and in the Mid-West. Even New England friends living in Boston expressed great surprise that

we were going to Maine, indicating that Boston was New Englandish enough.

We had our doubts about Maine also. We wondered whether we would be able to adjust to the conservatism of Maine. We were well aware that it would be a great change from the university campus atmosphere to which we had become accustomed. It seemed almost as if we were leaving the "new" world we knew and liked, to enter an "old" world which was foreign to us.

We felt, however, that we had good reason for our choice. In the first place we had become aware that the opportunities for a new minister in our denomination were largely limited to the East, and in particular New England. This fact, then, defined the general area of our new residence. Secondly, although we had enjoyed our five or six years in the windy city of Chicago, we longed to get away from a metropolitan area, to a place which was closer to nature. This eliminated the Boston area. Maine attracted us because of its rugged coast, scenic lakes and rivers, mountains and valleys. A town on the Maine coast seemed to provide the answer. Thirdly, it had been argued that we would be cut off from the cultural features of the city if we went to a small town. This we discovered was not wholly true of the coastal towns of Maine. There are a great many summer theatres, some symphonies and art colonies and although many of these cultural attractions are limited to the summer months, some of them are carried over into the winter.

On the basis of these reasons we

were attracted to Maine. The place we had in mind was the city of Ellsworth (population 4,000), near the rugged coast and in the heart of a thriving vacation area. It was near some of the most attractive natural beauty we could imagine.

However, the people and their attitudes were still unknown quantities and qualities to us. I had found the people very congenial on two brief visits I had made. I was fully aware that they were reserved but this attitude appealed to us. Thus, we set out, as did the pioneers of old, to discover for ourselves how Maine and its people really were. In this brief essay I shall try to describe in general terms the attitudes of which I have been most aware, and then to evaluate my own reaction to them in the light of two factors: first, my Canadian-Mid-West background, and second, my Icelandic heritage.

A note about the title. It would possibly be more correct to refer to coastal Maine. New England includes the six North-Eastern states with Boston as a focal point, commercially and culturally. However each state has its unique flavor, both in terms of physical features and the attitudes of the people. People in Maine are especially conscious of this. Thus the particular New Englanders I have in mind are the people of coastal Maine.

It would be well to indicate some of the most obvious features which make this area unique. First, it is coastal—and the coast is rugged. The distance from Cape Elizabeth (Portland) to Eastport is 200 miles as the crow flies, but 2,000 miles if one were to follow the coastline. (See *Life* magazine, July or August, 1952). Secondly, the scenic beauty of the coast, and the wooded hills and valleys near the

coast attract a great many tourists. A great many prominent people, e.g. the Rockefellers, Fords, Pulitzer, Sumner Welles etc, have established their summer residences in this area, some for over a century. Thirdly the economy of the area depends largely upon seasonal industries based upon the products of the sea and the forest and upon the trade of residents and tourists. The flavor of this area differs from that of other areas of New England and I repeat that my reference is to coastal Maine in speaking of New England and New Englanders.

One of the most pronounced attitudes one encounters is a pride in the area: the natural beauty, the rugged coast, the bays and inlets, the hills and valleys, the lakes and rivers, the forests, and the autumn foliage. From any point it is a very short distance to almost as much natural beauty as one can absorb, and there is variety. The people are very much attached to this state because of this great asset, and usually the summer residents and the visitor will quickly agree.

Secondly, the people are friendly, but they are reserved and show their friendliness reluctantly to the newcomer. Our neighbors and our parishioners brought us gifts of food and showed other tokens of friendliness when we arrived, but after the initial welcome we were left alone to respond. The easy "comraderies" and effervescent hospitality sometimes found in the West were lacking as was the total indifference of the big city. We have now become aware that it does take time to be "accepted" into a New England community, that "on-the-spot" relationships are seldom formed. Friendships are cultivated by a gradual process. To be sure, there are

many who never become more than outwardly friendly, but the big show of friendliness is never shown. Thus the people will often seem stiff and even unfriendly to the outsider. We have encountered people who, when asked to participate in some community project will respond, "I don't know the community very well. I've lived here only ten years." I might add that most often these are people who have come from other Maine communities.

Thirdly, most people take their independence seriously, that is they resist anything which they interpret as being thrust upon them. We have found in our church work that new ideas, which we suggest, usually get a cool reception, most often accompanied by a comment to the effect that this has never been done before. Yet on several occasions we have been surprised to find these same suggestions adopted some months later after they had been carefully considered by several people. In other words, no one will tell anyone, whether an individual or a group, what to do and expect results. This area is also one of the few strongholds of the nineteenth century idea of rugged individualism. One frequently hears the comment, "I'll take care of myself, and he can look after himself". Co-operation is largely limited to social activities or other things where no individual has to compromise his feeling of independence.

Fourthly, there is a great respect for tradition and for old institutions. Old buildings are left standing because they are old, and even when they cannot be put to any use, public sentiment is all against their destruction. Frequently it is an attitude that the old must stay because it is old and was

possibly significant in its heyday. Many communities are cluttered with old "corpses" which no longer serve any function—either as museums or usable dwellings. One can understand the restoration of old houses or public buildings because of past significance, to serve as museums and as show places, but it is difficult to imagine a community that has more out-dated and non-functional buildings and homes than comfortable and functional ones. There is also a craze for antiques of all sorts, and many homes look more like museum-halls depicting the days of the past than comfortable family abodes. Tradition also determines the ways in which things are done. For instance baked beans are a Saturday night tradition, The Grange, an association of farmers, is still an important movement even though very few people have any connection with agriculture because it was an important institution when most people had small farms.

Fifthly, there is a slowness, and even resistance when it comes to taking risks or making changes in the social and political arenas. Maine has almost always been Republican, and today the two party system is not a living and vital reality in the state. Few people would change, however. It is now "as it was in the beginning and ever shall be."

These are some of my impressions of common attitudes to be found in Maine, after less than two years of residence here. I shall now give my personal reactions to them. I have recently become aware that my reactions are both positive and negative, in other words mixed, and it seems that this dualistic tendency can largely be explained by the fact that I am an Icelandic Canadian.

The people of the Canadian West and even the Mid-West of the U. S. are still very conscious of the pioneer days. A great many remember coming into an area travelling with ox-teams, with little in the way of material wealth, but filled with courage and ambition to begin life anew in a wilderness. The stories they tell are stories of adventure and daring. Great changes have occurred in the lives of these people. Change, and a rapid change, has been about the only constant which they have known. The emphasis has been on keeping "up-to-date". The resulting attitude has often been an impatience to get things done, to venture into unknown areas, and to move ever forward. Strangers have been accepted relatively quickly, and friendliness has not been hid beneath a bushel.

This is in contrast to this area of New England. Maine was a natural expansion of Massachusetts, and was settled prior to the American Revolution. The pioneer days are long since forgotten. A century ago this area was industrialized to a greater extent than it is today. The city of Ellsworth boasted over twenty lumber mills, two or three shoe factories, a big shipping industry by sea, and a textile mill in the 1860's. The cities and towns have not really changed a lot in the last hundred years. The utilities, such as hydro-electric power and telephones, have been taken for granted as far back as most people can recall.

It is, then, not too surprising that the Mid-Western mind has difficulty in grasping the attitudes of the New Englanders. The New Englander has been taking a great many things for granted which the Mid-Westerner has had to fight for in order to get. As a Westerner I probably judge

harshly. The pride of the area I can to some extent see, but nevertheless I consider many other areas such as the Canadian Rockies even more attractive. It seems that the spirit of adventure is lacking to drive people out of New England, or even beyond Boston to see what the rest of the world looks like. The sometime extreme rugged individualism seems contrary and even hostile to the spirit of co-operation which has played a large part in developing Western Canada, and seems to be the hope of the Western world against communism. This seems to be an unrealistic view to hold in the face of a shrinking world which is becoming more and more interdependent. The craze for antiques and old houses seems incredible. Things which have been stored in attics as junk are hauled out and adored and admired. Run-down buildings and houses—especially of over a century old—are restored at goodly sums. The reserve of the New Englander to outsiders is in contrast with the extroversion of the Westerner. The sacredness of the one party, and the love of old habits makes for little initiative and results in an unprogressive conservatism.

Such are my reactions oftentimes, especially when I recall some of the exuberance and impatience of the Mid-West. I can recall when people of the Interlake area of Manitoba were represented by a CCFer in Ottawa and a Liberal in Winnipeg. The spirit of co-operation made many community projects possible. New houses are preferred to old. New friends could be readily found in a new community.

When my Western impatience gets me into a mood of disgust, I usually find that I admire the Maine attitude. I believe that in part this is due to

my Icelandic heritage. I then recall the stories about the early Icelandic settlers who came as adults to Canada. I think of their background in Iceland, and also recall the attitude of the people in Iceland as I personally experienced them a few years ago.

The Icelandic pioneer was a rugged individualist. Like the coastal New Englander he made his living from the sea. Having to take care of himself, he, too, was independent, and proud of his independence, a quality which has produced many a fine Canadian or American citizen and has resulted in an independent Iceland. He had a deep love for tradition, especially family tradition and genealogy, and literature. He had a deep attachment to the natural beauty of his country, though often grim and harsh. And today the Icelander in Iceland may be friendly but it is a cautious friendliness and not too freely shown to strangers.

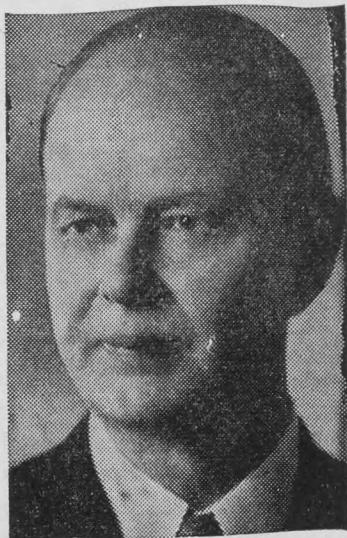
Thus I find that I can understand and appreciate the Maine attitudes. My Icelandic heritage gives me roots which the pioneer spirit by itself lacks. The New Englander, too, does have roots.

I can best evaluate, appreciate, and understand the attitudes I encounter in coastal Maine if I take into full account both the new and the old of my own background. I am a son of pioneers, but I have also inherited a heritage. One or the other might dominate, but both are present, the old and the new.

An Icelandic Canadian can find his way successfully in New England—critical yet appreciative; impatient yet understanding, knowing that the spirit of the pioneer is sound only if it is accompanied by roots in the past.

—Editors Note: For a brief biographical sketch of the author see *The Icelandic Canadian*, Winter 1952, page 46.

Elected To Membership In The Royal Society Of Canada



Professor Skuli Johnson was elected to membership in the Royal Society of

Canada recently. This society which was founded during the reign of Queen Victoria, consists of five departments with a very limited membership. The members are elected by the Society, no one being allowed to apply for membership.

Professor Johnson, head of the Department of Classics at the University of Manitoba, was also chosen as member in the Department of Languages of the Society. In that branch the membership is restricted to 100 members.

Professor Johnson is the third Icelander to be thus honored. The others are Dr. Thorbergur Thorvaldson and Dr. Thorvaldur Johnson, both in the Scientific Branch.

The Facilities For The Study Of Icelandic At The University Of Manitoba

Icelandic has now been taught for two years at the University of Manitoba. It seems to me, therefore, that this is an opportune time for discussing at some length the status of the language in the University and to review the situation. A period of two years is far too short for making a proper assessment of the value of the Department of Icelandic or to foretell its future. The main point is that the steps taken have been in the right direction and that some headway has been made during these two years. It is true that the students have been few, six last year and the same number this year. Two of last year's students continued their studies in Icelandic this year.

Many have expressed concern regarding the small number of students taking Icelandic and have sought a reason. Some blame it on the status of Icelandic in the curriculum of the University. They maintain that the students often cannot take Icelandic, because they do not get the same credit for it as for other subjects. It is probably best at the outset to seek confirmation or refutation of this viewpoint by a reference to the curriculum as outlined in next year's calendar of the University of Manitoba. The following excerpt discloses the facilities the University offers students of Icelandic:

SUBJECTS and COURSES REQUIRED FOR the DEGREE of BACHELOR OF ARTS in the General Course

In the new curriculum, the subjects offered in the Faculty of Arts and Science are grouped as follows:

Humanities — Group A —*Art, English,

French, German, Greek, Hebrew (Ancient), Hebrew (Modern), Hellenistic Greek, Icelandic, Latin, *Music, Philosophy, Polish, Religion, Russian, Ukrainian. (*Not more than two of the following courses may be offered for the General Degree in Arts: Introduction to Art 54.110, History of Fine Arts 50.531, Music in Western Civilization 14.310.)

Social Sciences—GROUP B— Economics, Geography, History, Political Science and International Relations, Psychology, Sociology.

Physical Sciences—GROUP C—Actuarial Mathematics and Statistics, Astronomy, Botany, Chemistry, Geology, Mathematics, Microbiology, Physics, Zoology.

A minimum number of subjects must be selected from each group and not more than a stated maximum may be taken in any group, a total of twenty full courses being required for the degree. A normal programme of studies in any year in Arts or in Science in the curricula for the General Degree consists of five full courses. Only students with exceptional academic records may attempt more courses in any one session and then only with permission of the Dean of the Faculty of Arts and Science, if registered at the University, or the appropriate academic officer at an affiliated college if registered as a college student. A student in the first or second year in Arts or in Science who is permitted to carry an extra course must apply to his Dean for renewal of such permission after the results of the December examinations are available. The minima and maxima for the groups of subjects in the curriculum leading to the General Degree in Arts are:

	Group A	Group B	Group C
Minima.....	6	4	2
Maxima.....	14	12	9

Each candidate for the B.A. degree must meet certain requirements in the first and second years, as indicated in the following summaries:

First Year—(Five full courses constitute a

normal programme:) **REQUIRED COURSES:**
 Group A: English I (110); *One of: French IA (101) or French I (110); German IA (101) or German I (110); Latin IA (102) or Latin I (111); Greek IA (101); Russian IA (102) or Russian I (111).

Group C: Mathematics I (110).

ELECTIVES: Two of —

Group A: Any AI or I language course not already selected*; Music I (110). (*A non-language Junior Matriculant who desires to select a language in the first year in Arts other than the language taken in the Junior Matriculation course is required to complete three years of a language course if proceeding to the General degree in Arts, the three language courses to be IA, I, II, in sequence. In exceptional circumstances, deviations from language patterns already described may be permitted with the approval of the appropriate faculty committee.)

Group B: History I (110).

Group C: Chemistry I (110); *Physics I (110); Biology I (Zoology 210).

Second Year—(Five full courses constitute a normal programme)—

REQUIRED COURSES:

Group A: English II (210). Continuation course in second language taken in first year.

Group B: One of: Economics II (203); Geography II (201); Political Science and International Relations II (201); Psychology II (201); Sociology II (203); History (110); History II (201).

ELECTIVES: Two of—

Group A: Any second language course not already selected. Musc II (201); Philosophy II (204).

Group B: Any course not already selected.

*Group C: Any course not already selected, having regard to departmental prerequisites. (*If a science, other than Mathematics, has not been taken in the first year, one of the electives in second year must be a science [i.e., Botany, Chemistry, Geology, Physics, Biology, Zoology, or Astronomy].)

Third and Fourth Year in Arts in the General Course

Regulations referring to permissible combinations of courses in the Third and

Fourth years in Arts may be summarized as follows:

(1) A normal programme of studies in each year in the curriculum leading to the Degree of Bachelor of Arts in the General course consists of five full courses.

(2) In the Third and Fourth years in Arts, students are required to take three sequences to be selected from one of these groups. One of the three sequences must be continued from second year.

In addition, four full courses must be taken. These need not be in sequence and may be taken from any group. Two of the ten full courses required in the third and fourth years may be taken from those available in the first and second years. —

From the foregoing we can summarize. We see at once that languages are divided into three classes: English is in a class by itself, then French, German, Latin, Greek, and Russian; and finally Hebrew, Icelandic, Hellenistic Greek, Polish and Ukrainian. I would be the last to defend this classification, a task which would necessitate a long article to explain the complete school system and the programme of language studies as a whole.

Since students leave the high schools with little knowledge of languages other than English, it becomes the task of the University to put some finish to the teaching of languages in the high schools. Consequently, the University requires its Arts students to study for the first two years one of the following languages: French, German, Latin, Greek or Russian. Most students select either French or German, and a student should not indeed be considered admissible to a University anywhere who could not read one or both of these major languages. Latin and Greek have a long and distinguished record in universities all over the world and nobody doubts their educational value. We have re-

cently read in the newspapers about the decision of the Winnipeg School Board to place greater restriction on instruction in Latin, the reason being that students taking it are rapidly decreasing in number. This I consider a narrow view in an English-speaking country, when we realize how deeply English is rooted in Latin. To my mind Latin should be a required subject in all high schools, the approach being different depending on whether the student plans to study the Arts or Sciences. Instruction in Greek has unfortunately been abandoned in the high schools, but it will most assuredly continue to be a subject of study in all universities of any distinction. Many may feel that Russian does not belong to the aforementioned group of languages. It is included, however, because it is the language of one of the great powers of today, and if studied will be better understood whether in the exchange of thoughts kindly or abusive language is used. A Slavic department has now functioned at the University for a number of years, something quite natural when we bear in mind that close to 20% of the population of Manitoba is of Slavic descent. Even if this large group consists largely of Ukrainians, Russian has been chosen as representative of the Slavic languages, since it is spoken by the largest number of people and embodies the most important literature.

We had expected that Icelandic would be placed on an equal footing with Latin or Greek. There it belongs because of its unique position among Germanic languages and its rich literature, both ancient and modern. Somehow it happened, however, that it was not so placed. As I will soon show this does not change the facilities for

those taking Icelandic to the same extent as some have hitherto believed. The classification of the languages is something more misleading, as far as Icelandic is concerned, than a cause of real difficulties for the students of Icelandic. This, we hope, will be corrected, but at the same time it is all important that we understand the facilities as they are. Let us now consider these facilities.

In the first place it is obvious that an Arts student can take Icelandic in his first year as one course of five. He must take English and, one of: French, German, Latin, Greek; also Mathematics. After that he is free to select the two last subjects, Icelandic being one of them, if he so desires. Then he can select Icelandic again in the second, third and fourth years as well. At the end of the second year the student decides whether he is going to seek the degree of Bachelor of Arts in the General Course, attained at the end of the fourth year, or to take an Honours Course, leading in the fifth year to a B.A. (Hons.) degree. Which ever may be his decision, he can in the third year expand his study of Icelandic and take two courses in it, instead of one in the earlier stages. If the student decides on the more comprehensive study (Honours course), he can select Icelandic as a major or a minor subject together with some other language, history, or philosophy.

The following is a schedule of the Icelandic Department for next year (1954-1955), which may be studied more carefully after the reader has perused the whole article.

— — —
Icelandic (12)

Icelandic IA—Course 101

Icelandic I—Course 110.

Icelandic II—Course 201.

Icelandic III—Course 301.

Icelandic IIIG and IIH—Courses 301 and 302.
 Icelandic IIH (Special)—Course 303.
 Icelandic IV—Course 401.
 Icelandic IVG and IVH—Courses 401 and 402.
 Icelandic V—Courses 501 and 502.

101 Introductory Icelandic

Four hours a week, both terms. For students who enter the University with no Icelandic. Text: Stefán Einarsson: Icelandic. Grammar. Texts, Glossary, Baltimore 1949.—Full Course.

110 Elementary Icelandic

Four hours a week, both terms. For students who enter the University with some knowledge of Icelandic, or have passed Icelandic IA. Grammar review, reading and composition. Texts: Stefán Einarsson: Icelandic. Grammar, Texts, Glossary, Baltimore 1949; Heiman eg fór, Reykjavík 1946. — Full Course.

21. Icelandic II

Four hours a week, both terms. For students who have passed Icelandic I, or have obtained a high standing in Icelandic IA. General history of Iceland. Icelandic literature 1750-1900. Composition. Text: Sigurður Nordal: Íslenzk lestrarbók 1750-1930, 3rd ed., Reykjavík 1947. —Full Course.

301. Icelandic III.

Three hours a week, both terms. Icelandic literature from the beginning to 1750. Text: Sigurður Nordal and Co.: Sýnisbók íslenzkra bókmennta til miðrar átjándu aldar, Reykjavík 1953. — Full Course.

302 Icelandic-Canadian Literature

Three hours a week, both terms. Texts to be announced. —Full Course.

303 An introduction to the Old Icelandic Language and Literature.

Text: E. V. Gordon: An introduction to Old Norse, Oxford, 1949.—Full Course.

401 Twentieth Century Icelandic Literature

Three hours a week, both terms. Selected readings in major authors. Not given in 1954-1955. — Full Course.

402. Old Icelandic Literature.

Three hours a week, both terms. A study of selected Icelandic Sagas and Eddic poems. Not given in 1954-1955. Full Course.

501. Medieval Icelandic Historical

Literature.

Three hours a week, both terms. Selections from Íslendingabók, Landnáma, Heimskringla, Hungurvaka and Sturlunga. Not given in 1954-1955. —Full Course.

502. (a) Snorra-Edda

Two hours a week, both terms. A study in mythology, poetical form and skill.

(b) Gothic.

One hour a week, both terms. Text: Joseph Wright, A Grammar of the Gothic Language. Not given in 1954-1955. —Full Course.

Icelandic

Students who elect Honours in Icelandic are required to take the following courses:

Third Year: Icelandic 301, 302.

Fourth Year: Icelandic 401, 402.

Fifth Year: Icelandic 501, 502.

The balance of the work must be selected from Classics, English, French, German, History, Philosophy, Russian, in each of third, fourth and fifth years.

The Honours program in Icelandic in fourth and fifth years will not be offered in 1954-1955.

— — —

A student who is already in his third or fourth year and has not taken Icelandic up to that time can still select Icelandic I-A or I according to the following regulations included in the chapters already quoted from the Calendar: two of the ten full courses required in the third and fourth years may be taken from those available in the first and second years.

From this we can see that all doors to Icelandic are open for students in Arts, whichever year they are in, or whether they choose to study it for a short or a long period. The natural place of Icelandic is first and foremost in the Arts Faculty, and it is from the Arts Department that we expect students who intend to make a serious study of Icelandic.

Let us next examine what opportunities to take Icelandic are open to Science students. The subjects in

Science are the same as those in Arts, but the possible combinations of courses are as a matter of fact different.

Here are a few items from the 1954-1955 Calendar:

Subjects and Courses Required for the Degree of Bachelor of Science in the General Course.

Each candidate for the B.Sc. degree must meet certain requirements in the first and second years, as indicated in the following summaries:

First Year

(Five full courses constitute a normal programme.)

REQUIRED COURSES:

Group A: English I (110); *One of: French IA (101) or French I (110); German IA (101) or German I (110); Latin IA (102) or Latin I (111); Greek IA (101); Russian IA (102) or Russian I (111). (*A non-language Junior Matriculant who desires to select a language in the first year in Science other than the language taken in the Junior Matriculation language course if proceeding to the General course, is required to complete two years of a degree in Science, the two language courses to be IA and I in sequence. In exceptional circumstances, deviations from language patterns already described may be permitted with the approval of the appropriate faculty committee.)

Group C: Mathematics I (110); Chemistry I (110); *Physics I (110). (*Registration in Physics 110 is restricted to students who have completed Grade XI Physics. Students wishing to do Physics without having the prerequisite must do Physics IA [101].)

Second Year

(Five full courses constitute a normal programme.)

REQUIRED COURSES:

Group A: One of: English II (201) or a second language course in French, German, Latin, Greek or Russian (continuation of language course taken in first year.)

ELECTIVES:

One subject from Group A or Group B or Mathematics II (201).

Group C: Three of: Astronomy II (209); Botany II (201 and 202); Chemistry II (201); Geology II (201, 205); Mathematics II (201) (if already elected); Physics II (203); Zoology (205 or 206 or 209 or 210.)

Third and Fourth Year Science in the General Course

Regulations referring to permissible combinations of courses in the third and fourth years in Science may be summarized as follows:

(1) A normal programme of studies in each year in the curriculum leading to the Degree of Bachelor of Science in the General course consists of five full courses.

(2) In the third and fourth years in Science, students are required to take three sequences from Group C and four additional full courses from Group A and/or Group B. Two of the ten full courses in the third and fourth years may be taken from those available in the first and second years. —

When we consider these items, we see that a Science student cannot take Icelandic in his first year, but he can take it in the second, third, and fourth years. If the student is already in third or fourth year and has not taken Icelandic previously, he has the same freedom of choice as the third and fourth year Arts students.

Teaching of languages in the specialized fields as for instance in the Faculties of Engineering, Agriculture, and Home Economics, is, as we know, not emphasized. A foreign language is taught in first year only, and in the Faculty of Agriculture, for instance, it is recommended that students choose either French or German. I consider this a sound attitude in the specialized fields, and find it difficult to be logical in urging students taking these specific courses to select, for example,

Icelandic or Greek. Here the practical view point must prevail, and students must be able to read literature in their special fields in languages other than English—and in that case French and German are the closest to being the most useful.

Exceptions have, however, been granted. Last year I had a student who was in First Year Arts and Science, Pre-engineering, and he was allowed to take Icelandic. This winter I had two students from Home Economics. It is, therefore, important that students in these faculties who want to take Icelandic inquire about the possibilities in the fall when they come to the University, and do not surrender without a try.

As I have said before, the natural place of Icelandic is in the Faculty of Arts. Its students have a better opportunity to make a comprehensive study of the Icelandic language and literature than have students in any other university on this continent. The number of students selecting Icelandic each year is not of prime importance; rather is it the earnestness with which the studies are pursued and the results obtained. A few fine students, who finish their Icelandic studies here, and, for the purposes of illustration, afterwards go on a scholarship to Iceland, and later become teachers in Canadian or American schools, taking at the same time an active part in Icelandic affairs, will in

the long run repay many times the sacrifice made in the establishment of the Icelandic Department.

We all have faith in the Icelandic tongue and the culture which it unfolds. If it is our desire that others acquire a correct understanding of the responsibility that rests on the Icelandic language, then we must give earnestly of our conviction, and that can best be done by encouraging as many students as possible of Icelandic descent to take Icelandic, and in that way add strength to the Department during its first arduous years. The better use we make of the facilities already at hand, the sooner will Icelandic satisfactorily establish itself at the University. I refuse to believe until it is proven to me that the Icelandic language has anchored in the wrong harbour, that it has come to King Hálfur and not to King Hrólfur kraki, for it was to the latter that Icelandic was destined. Because the story, which is being referred to here, may have been forgotten or perhaps may not be known, I am going to relate it, and I do so partly by way of amusement and partly in seriousness.

EDITOR'S NOTE: It is regrettable that lack of space absolutely precludes the publication of the story of King Hálfur and Hrólfur kraki of the story of King Hálfur and Hrólfur kraki in this issue. The readers of *The Icelandic Canadian* can look forward to its publication in the Autumn issue. —A. V.

(To be concluded in next issue)

Wins Overseas Scholarship

Thor Thorgrimsson, M.A. (Toronto) has been awarded the Canadian Research Council Scholarship of \$200. As a result he will study for his Ph.D. in ancient history at the Historical Research University of London, Eng-

land. Thor has been a consistent scholarship winner throughout his scholastic career. He is the son of Mrs. Sigrun Thorgrimsson of Winnipeg and the late Rev. Adam Thorgrimsson.

Giraldus Cambrensis and Iceland

by TRYGGVI J. OLESON

Giraldus of Wales (1147-1223), or, as he is usually known Giraldus Cambrensis, was one of the most colourful and energetic clerics of the twelfth century. He was born in Pembroke and belonged to the de Barri family. On his mother's side he was related to the FitzGerald, so prominent in the conquest of Ireland in the later twelfth century. From his earliest years Giraldus showed a bent for letters and an ecclesiastical career. He studied for some time at Paris and on his return to England was made archdeacon of Brecknock. His great ambition was to become bishop of St. David's, a see held by his maternal uncle, David FitzGerald (ob. 1176). Despite his utmost efforts and to his great disappointment this ambition was never realized and in his later years Giraldus gave himself entirely to his studies and literary work.

Giraldus made two visits to Ireland, in 1183 and 1185-1186. The fruit of his sojourn there was his history of Ireland, which he called *The Topography of Ireland*—a unique description of mediaeval Ireland and its inhabitants. In this work there are two references to Iceland. The first states that Iceland, the largest of the islands of the north, lies north of Ireland at a distance of three days' sailing. The second is of greater interest and reads as follows:

"Iceland, the largest of the islands of the north lies at a distance of three days sailing to the north of Ireland. Its people say little but they always tell the truth. They speak but seldom and brief-

ly and never use an oath. They do not know how to lie. They detest nothing more than a lie. Their priest is their king, and their king is their priest. The bishop has the powers of both kingship and priesthood. The land produces and exports gerfalcons and big and noble hawks.¹

Whence Giraldus derived his knowledge of Iceland is not known, and it might be difficult to substantiate his remarks about the veracity of the Icelanders. However, we may let that pass, merely saying, "Thank you, Giraldus."

His other remarks do admit of some corroboration. It is well known that Iceland did export gerfalcons and noble hawks. Falconry was the most popular sport of the upper classes in mediaeval Europe, and the most prized falcons came from Baffinland, Greenland and Iceland. Thus the emperor, Frederick II (1194-1250), in his remarkable book, *On the Art of Hunting with Birds* says that "the birds of the Arctic regions who are nearer to the North Pole are stronger, braver, quicker and more beautiful than those of more southern lands".² That these falcons spread knowledge of the northern lands to southern Europe may be seen from the fact that the emperor locates Iceland by saying that it lies between Greenland and Norway. Norwegian monarchs often gave for-

1. *The first version of The Topography of Ireland by Giraldus Cambrensis*, translated by John J. O'Meara, Dundalk, 1951, p. 50

2. E. Kantorowicz, *Frederick the Second 1194-1250*, London, 1931, p. 361.

eign rulers falcons from Iceland and Greenland. King Hákon Hákonarson of Norway (1217-1763) presented, e.g., King Henry III of England (1216-1272) with six gerfalcons and a few goshawks in 1223-1224 and in the following year sent him thirteen gerfalcons, of which three were the prized white, and ten the grey. In 1262 King Hákon sent a delegation to Tunis which carried among other gifts, many falcons.³

Again, it must be admitted that Giraldus' description of the position of clerics in Iceland is not inaccurate as far as the eleventh and twelfth centuries are concerned. At that time both priests and bishops were tremendously influential in Iceland. The country then knew, comparatively speaking, an age of peace and prosperity, an age of harmony and concord.

A bishop was first consecrated to the see of Sálholt in 1056. This was Ísleifur Gizurarson (ob. 1080) who is described as "a handsome man and well beloved of all, upright and honest all his life, generous and charitable, but never wealthy."⁴ He had some difficulty in introducing reforms and enforcing the discipline of the church in faith and morals, but his work seems to have been sound and fruitful. He made Skálholt a seat of learning and prepared many prominent men for the priesthood.

When Ísleifur died his son Gizur was elected bishop of Skálholt, (1082-1118) and built on the firm foundations laid by his father. Kristni saga describes conditions in Iceland during the days of Bishop Gizur as follows:

"Bishop Gizur established such good peace in the country that no serious feuds occurred between nobles and the bearing of weapons was to a great extent abandoned. The majority of worthy men were learned and in holy orders, even though they were aristocrats, such as . . . and many others, although their names are not recorded here".⁵

In the light of Giraldus' remarks on Icelandic priests and bishops it is interesting to recall what King Harold Hardrada of Norway said of Gizur, when he was visiting the court of the king before he became bishop. "Three men", he said, "might be made of Gizur. He could be a Viking chieftain and would be very well fitted for that position. Then he might also be a king and his temperament is such that he would make a fine ruler of that type. In the third place he could be made a bishop, and that will most likely be his lot and a very excellent one will he make."⁶

Of Bishop Gizur himself Kristnisaga has this to say: "Bsihop Gizur was so beloved that all wished to do what he ordered and shun what he forbade."⁷ Furthermore his influence may be judged by the fact that he was successful in introducing into Iceland the custom of paying tithes and this was formally enacted by the Althing in 1096.

The third bishop of Skálholt, Þorlákur Runólfsson (1118-1133), was only 32 years old when Bishop Gizur designated him as his successor. He secured the adoption by the Althing in 1123 of the code of canon law

3. T. J. Oleson, "Polar bears in the Middle Ages," *Canadian Historical Review*, XXXI (1950), p. 54. On falcons see also V. Stefansson, *Greenland*, New York, 1942, index s.v. falcon.

4. *Biskupa sögur*, Kaupmannahöfn, 1858, i. 61.

5. *Ibid.* p. 29.

6. *Flateyjarbók*, Christiania, 1868, iii, 379.

7. *Biskupasöfur*, i, 28.

known as **Kristinréttur hinn forni**, which remained in force until 1275 when it was superseded in the diocese of Skálholt by the code named for Bishop Árni Þorláksson (1269-1298). Bishop Þorlákur is praised for devotion to the faith, learning, generosity toward the poor and diligence.⁸

So one might continue. Indeed it may be said that the bishops of Skálholt in the twelfth century were all wise, able, and devout men. It should also be noticed that the only Icelander from the diocese of Skálholt to be canonized was one of the twelfth century bishops—Þorlákur Þórhallsson (1178-1193). Only five years after his death his sanctity was formally recognized by the Althing. The translation of his body is commemorated on 20. July and his death, or rather his birth into eternal bliss, on 23. Desember.

The other Icelandic diocese, Hólar, which was not established until the twelfth century, also gloried in one saint. This was its first bishop, Jón Ögmundarson (1106-1121). He is said to have been so loved that almost no one would do anything distasteful to him because of the holy love he kindled in all.⁹ His canonization took

place at the Althing in 1201 and he is commemorated on 3 March and 23 April.

The other twelfth century bishops of Hólar were, like those of Skálholt, able and devout men. St. Jón's successor, Ketill Þorsteinsson (1121-1145, was e.g., a famous peacemaker, played a part in securing the adoption of **Kristinréttur hinn forni**, mentioned above, and had a large share in the founding of the first monastery in Iceland—**Þingeyraklaustur**. St. Jón had proposed this, but it was bishop Ketill who consecrated its first abbot in 1133.

In the latter part of the twelfth century discord and strife became increasingly prevalent in Iceland. Bishop Brandur Sæmundsson of Hólar (1163-1201) tried his best to pour oil on the troubled waters, but not always with success. He was both learned and devout. In the canonization of both St. Þorlákur and Jón he took the leading part. He is the last of the mediaeval bishops in Iceland to whom one might apply the words of Giraldus quoted above. The thirteenth century saw much civil strife and fighting until by 1264 the Icelanders with the Old Covenant accepted the King of Norway as the king of Iceland. But Giraldus did not live to see that day.

8. *Ibid.* pp.72-74.

9. *Ibid.* p. 166

Two new power stations were opened, one in the south and the other in the Northern part of the country. The southern one, at Ísafoss in the river Sog has 31,000 km. and is by far the largest power project in Iceland. The entire station is underground and the opening ceremony was held in the vaults about 100 feet down. The two stations nearly doubled the production of electricity in Iceland.

Marshall Aid was an important factor in financing the projects.

★

Dr. Einar Jónsson, the noted sculptur, will be 80 this coming May. On this occasion a large edition of pictures of his sculpture and paintings will be published by the Co-operatives of Iceland. The work is being printed by Nordisk Rotogravyr of Stockholm.

WHAT PRICE TRADITION?

by ART REYKDAL



Back row: Jón Jóhannson, Bill Johnson, John Bjarnason, Herbie Frederickson, Art Reykdal.
Center row: Bob Tebbutt, Winston Hand, Paul Reykdal.
Front row: Ronnie Stefannson, Bob Brockhill.

Vestur-Íslendingur is seventy-nine years old. His prime is past, but his soul still surges with the old affection as in memory he fondles the mementos of his robust youth.

This notion of comparing the Icelandic community in the west to an individual man is not such a far-fetched one. Its age is close to the life span of an individual and the various stages of its growth are close to that of a human being. First came the immigration days, when Vestur-Íslendingur was like a child. The world around him was new and strange. Growing accustomed to it involved many challenging experiences, some of them triumphant and some almost tragic in their consequences. A stranger in new surroundings, he still cherished the language and poetry of his homeland, but his contemporaries couldn't understand these things. With the unconscious brutality of childhood, they mocked him, for at that

stage of life, it is a sin to be different.

But the years passed and he became better adapted to his surroundings. He developed a social consciousness and took part in the affairs of his adopted country. And he began to display some of the physical characteristics that were a part of his heritage from the homeland. Reaching across the sea for names out of their ancestry, Grettir, Sleipnir, Gimli, Viking and Falcons competed annually for the Oddson Shield, coveted trophy of track and field. Modern-day Illugis and Skarphéðinnsson donned glíma belts and tossed one another all over the map as their people had been doing at home for a thousand years in the world's only sport that is exclusively Icelandic. In 1920 the Icelandic Falcons went to Antwerp to win for Canada the world hockey championship in the Olympic Games.

But the years kept passing, and the incessant internal violence inevitably took its toll. Vestur-Íslendingur grew old. His head lost its hair and his step lost its spring. The future was a blank and the present a bore, so he turned to the past for comfort. The annual Icelandic Celebration still goes on, but its sports have all but vanished. The Oddson Shield is a forgotten lump of wood and metal and the glíma belts have rotted away, while the stalwarts who once wore them day-dream in their wheel chairs. The attraction now is oratory; speeches that call to mind younger and happier days—and well they might, for their themes are much as they were then.

But even Icelandic orators must occasionally pause for breath, and when Vestur-Íslendingur looks around him

during the interval, he finds that his grandchildren are not listening. This is a horrible situation! Death is not too hard to face when a man leaves heirs to take his place. But these youngsters are not Icelanders at all. They are Canadians, and who wants to hand his heritage down to a lot of foreigners? Vestur-Íslendingur gave them life. They should be grateful enough to live it in his way. They should speak his language. What does it matter that ninety percent of their associates wouldn't understand them if they did? They should forget their unworthy companions and join Vestur-Íslendingur in living in the past. What are their comic strips and their cowboy stories as compared to the sagas and the eddas?

When Vestur-Íslendingur began to reflect on these things, he still had youth enough in him to do something about it. He gathered his grandchildren together and herded them into school. Dutifully, they recited their Icelandic nouns and verbs, but their hearts weren't in it and their lessons were forgotten when school let out. Vestur-Íslendingur shook his head in despair. Here he was offering the world's most lauded literature and these imps of Satan just weren't interested. The heirs to a heritage weren't having any. Vestur-Íslendingur approached the young from the viewpoint of the old, and it didn't work. Matthías Jochumsson and Stephan G. Stephansson were great poets. So was Shakespeare. But ask the modern youngster what he thinks of them and if he dares to answer at all, it won't be the reply that Vestur-Íslendingur is looking for.

But the heritage isn't all in literature and language. There is also the heritage of sport that Vestur-Íslendingur himself once indulged in. The

glíma has been gone from our community for years because nobody has known anything about it who is still young enough to participate. Its rebirth occurred in—of all places—a Sunday School, when one of the teachers undertook to interest his class of twelve-year-olds in its attractions. He knew nothing about the glíma, but he knew less about religion, so the change was an easy one, and Hjörval's **Glímubók** began to compete with **The Church Across the Street** as a text. Jón Jóhannsson came from Iceland, leaving behind him fourteen years' participation in a Reykjavík glíma club, and he was easily persuaded to act as trainer. Every Sunday afternoon the boys congregate in the basement of the First Federated Church and don belts to wage war with one another under Jón's tutelage. He has something to teach that his pupils want to learn, and they greet him each week with warmth and eagerness. Vestur-Íslendingur should be happy to learn that words like **hælkrokur** and **klofbragð** issue glibly from their lips as they suit the action to the word. And when they fall too hard, they are as likely as not to let out a Canadianized version of "andskotinn, helvítí!" for profanity is forbidden and the superstition has been circulated for years that it sounds better in Icelandic.

Reykadal's Roughnecks are prepared to go to Gimli in August with glíma belts around their waists and a keen spirit of competition in their hearts. Who is going to send youngsters of a similar age to wrestle with them?

Individual competition was maintained throughout the term among the members of the glíma club. Winner of the highest points was Ragnar Winston Hand. On June 7, G. A. Stefansson, former glíma champion of Iceland, presented him with an award for this competition.

GOLDIEN ANNIVERSARY



Guttormur and Jensina Guttormsson

The Riverton Community Hall was filled to overflowing, Friday, April 16th, when over three hundred friends and relatives from far and near gathered to honor Mr. and Mrs. Guttormur J. Guttormsson on the occasion of their Golden Anniversary. Mr. Guttormsson was born, and has lived all his life in the Riverton district where he has played a prominent part in the social and cultural activities of his community since its pioneering days. One of his many cultural hobbies was his leadership of the Riverton community band, of which he served as bandmaster for many years. Mrs. Guttormsson, formerly Jensina Danielson, was brought up in the Shoal Lake district near Lundar, Manitoba, where her youthful charm justly earned her the title "sól" of the Shoal Lake community. Her youth is now gone but all its spirit and charm still remain unchanged.

Seated at the head table with the honored guests were five of their children and their families: Arnheiður, (Mrs. F. Eyolfson) Winnipeg; Bergljót, (Mrs. J. Sigurdson) Winnipeg; Pálína, (Mrs. E. Dahlman) Riverton; Hulda (Mrs. A. Clarke) Winnipeg; and Gilbert of Riverton.

A program of brief addresses, musical items and recitations under the chairmanship of Mr. S. V. Sigurdson, mayor of Riverton, made this festive occasion most enjoyable for all participants.

Mrs. H. F. Danielson, Winnipeg, and Professor Finnbogi Guðmundsson, University of Manitoba, in their toasts to the bride and groom paid exceedingly fine and appropriate tributes to the guests of honor. Professor Guðmundsson also read two original poems, one of his own composition, and the other written by Dr. S. J. Jóhannesson, Winnipeg, in honor of

this occasion. Dr. S. O. Thompson, M.L.A. Riverton, G. S. Thorvaldson, Q.C. Winnipeg, as well as Dr. J. P. Pálsson, Victoria, B. C., and Mr. E. P. Jonsson, Winnipeg, all jocularly reminisced on their long associations with the Guttormsson family. Mr. Lúðvík Kristjánsson, Winnipeg, read his own humorous poem composed for the occasion. Little Rosalind Pálsson, Geysir, recited two Icelandic poetry selections written by Mr. Guttormsson. Mrs. Elma Gislason, Winnipeg, sang two of Mr. Guttormsson's many poems which have been set to music. Mr. Jóhannes Pálsson, Geysir, accompanied by his sister, Mrs. Martin, Hnausa, played several violin solos and led the community singing. Mr. Gunnar Simundsson, Arborg, read a poem written by Dr. S. E. Bjornsson, Miniota, who was unable to be present. Mr. Simundsson also read numerous telegrams and other congratulatory messages to the honored guests from friends in Iceland, California, among them a greeting from Watson Kirkconnell, President of the Acadia University, Wolfville, N.S. written in a plane flying over the Atlantic Ocean en-route to England. Mrs. E. P. Jónsson, secretary of the Icelandic National League brought greetings from her organization to the honored guests.

Mr. Maurice Eyolfson, a grandson, on behalf of the family presented gifts from the children and grand-

children. Mr. S. V. Sigurdson made the presentation of a chesterfield suite and a golden tea and sugar service on behalf of the community and friends from afar.

Mr. Guttormsson in his inimitable humorous style, together with Mrs. Guttormson, spoke appropriate thanks to their family and friends.

Although the Guttormssons have been farmers in the Riverton district engaged in ceaseless toil to provide for a large family, Mr. Guttormsson has found time to produce three volumes of poetry: **Jón Austfirðingur** (John from the Eastfjords), Winnipeg, 1909, pp. 82; **Bóndadóttir**, (The Farmer's Daughter), Winnipeg, 1920, pp. 92; **Gaman og Alvara** (Jest and Earnest), Winnipeg, 1930, pp. 190. He also has to his credit a volume of ten plays published in Iceland, 1930.

His limited formal education, hampered by lack of facilities and the poverty of his pioneer parents, has stifled neither his intellect nor his rare humour which permeate all his literary compositions which have won him wide acclaim both here and in Iceland.

In the summer of 1939 Mr. Guttormsson travelled to Iceland as guest of the Icelandic government. Later the Icelandic government decorated him with the Order of the Falcon in recognition of his contribution to Icelandic literature.

Jon K. Laxdal

DELEGATE TO GENEVA

Alderman **Victor B. Anderson** was unanimously recommended by the Canadian Congress of Labor, and appointed by the Federal Government, to represent Canada at the International Congress of Labor in Geneva, Switzerland, on June 2 to 24. Mr. Anderson will be accompanied by his wife,

and sister, Mrs. Julius Thorson, of Vancouver, B. C.

★

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Dr. Richard Beck: *A Milestone*

by ÁSKELL LÖVE



Dr. Richard Beck

Fifty-seven years ago, in the middle of the most pleasant month of the subarctic summer, a boy was born into the family of a farmer and owner of a fishing boat in Reyðarfjörður in eastern Iceland. The conditions under which he was brought up were not particularly conducive to intellectual life, and since his father died when the lad was only ten years of age, only a few would have thought that his future might differ from that of the other children on the narrow rim of land at the unfriendly Atlantic coast. But the fairies must have decided otherwise. The boy of the family at Svínaskálastekkur has been Professor of Scandinavian Languages at the University of North Dakota for twenty-five years, honoured among his peers and very well known on two continents. His name is Richard Beck.

The ocean surrounding Iceland has been a goldmine for some and a lever for others, and many are the families who have kept starvation from the

door by aid of the sea. For young Richard the coast was the place "where a voice of living waters never ceaseth in God's quiet garden by the sea", and he earned his living for years as a fisherman. The sea also helped him to find time for reading and schooling, so that, although a little older than most of his schoolmates and considerably more experienced, he was able to graduate from the high school at Akureyri in 1918. He feels particularly indebted to the inspiration and instruction he received from a gifted uncle, his mother's brother. Only two years later the fisherman from Reyðarfjörður received his B.A. degree from Reykjavík College.

Like so many others, young Richard could not afford to continue his studies at the Scandinavian Universities where Icelandic students frequently stay for their postgraduate work. Furthermore, the Icelandic University was then too small for his interests. Therefore, along with his mother and brother, he emigrated to Canada, and after a year in Winnipeg, was able to attend Cornell University for continuation of his studies in English and Icelandic. In 1924 his M.A. degree was attained, and in 1926 Cornell conferred upon him the Ph.D. degree. During the four years at Cornell he received awards and scholarships usually given only to American students, and although studies in a foreign language are always particularly time-consuming, he found time to participate in the extra-curricular student activities and won recognition as a speaker of high quality. Even now he is one of the few busy men who al-

ways has time available for other things.

For the first few years after Cornell, Dr. Beck was Professor of English Literature at St. Olaf College in Minnesota and later at Thiel College in Pennsylvania. In the fall of 1929 he became Professor and Chairman of the Department of Scandinavian Languages at the University of North Dakota in Grand Forks. There he has taught for 25 years. Recently he was put in charge of all foreign language instruction in the University as Head of the Department of Modern and Classical Languages, an honour not shared by many whose mother tongue was a foreign language and never before by an Icelander.

Teaching at an American University is in itself a full-time task, and many professors in different parts of the country find it so exhausting that they almost cease to do research. Not so Dr. Beck. Despite a heavy and constantly increasing teaching load, his scholarly activities have grown tremendously with the years. He has published a number of learned books in English and Icelandic; his poems can be compared, in quality as well as in quantity, with the best in both languages. Learned articles from his pen published in journals all over the world can be counted in the hundreds. Few have written more reviews and popular articles than he during the past quarter of a century, and not even he himself knows how many are the

addresses he has given in societies of all kinds.

The selfless labours of a man like Dr. Beck generally receive society's thanks in form of honours of many kinds. He is a member of many learned societies in several countries, and an honorary member in numerous associations. Many of these societies have elected him for president at some time or another, and he has always discharged his duties as if they were his main and only responsibility. His long-time leadership in the Icelandic National League is well-known and greatly appreciated. He has been Icelandic Consul in Grand Forks since 1942. Besides all other awards and medals, he carries the Norwegian Order of St. Olaf and is Knight Commander of the Icelandic Falcon. Few bear these honours with more rightful dignity.

Probably as a child Richard Beck launched his small paper ships in the brooks of the beautiful Reyðarfjörður. As he grew up his ships grew, and the paper was transformed into words. His ideas launched on the river of knowledge have floated ahead and stimulated the interest of an unusually large number of students and colleagues. There are few professors who can pass their twenty-fifth milestone with more assurance than Dr. Beck that

Away down the river,
A hundred miles or more,
Other little children
Shall bring my boats ashore.

When the University of Iceland started its fall term, there were 759 students registered. Rector Alexander Jóhannesson estimated that there are some 400 Icelanders attending schools abroad, including about 300 on the academic level. This means that one

out of every 150 Icelanders is a University student, either in Reykjavík or abroad.



Public hospitals operated at nearly 4 per cent above rated capacity in '52, averaging 103.6 beds set up per 100 capacity.

Two Icelandic Sportsmen

Back in the Saga Age, Icelanders were famed for their athletic prowess. But it would seem that this quality is not confined to the distant past, for even in this year of The Lord 1954, right here in Winnipeg, we have at least two who have won marked distinction.

The younger of these is **Herb Olafsson**, son of Mr. and Mrs. Benedict Olafsson of the suburb of St. Vital. He was the star player of the fifth and deciding game of the struggle at Toronto for the Montreal Sportsmen's Cup, emblem of Canadian senior basketball supremacy. Not since 1932 has this trophy been won by a Winnipeg team.

The series was tied at two wins each, making this game one of the most exciting playoffs in the history of the event, and the Toronto Tri-Bells had the home crowd feverishly urging them on to victory over the Western contenders. All might have gone well for them, had it not been for the spectacular work of the "Big Swede" from Winnipeg, who alone accounted for no less than 25 points in the 65-48 victory of the Winnipeg Paulins. Even King Carl Ridd himself, long famed as king of Canadian basketball, trailed behind with a score of 19.

Writing for the Winnipeg Free Press, sports writer Jim Hunt had this to say after the game: "If the Tri-Bells had to pick one player on the Paulins team that beat them, they'd take Herb Olafsson, the big centre man, who was always there . . ." In a ceremony at the C.N.R. station, when the Paulins returned in triumph, their coach, Jim Bulloch singled out Herb

for outstanding work in the series. "For a kid 20 years old", said he, "Herb Olafsson played himself a lot of ball". His shooting average for the series bordered on 50%; the famed Carl Ridd played the five games in even par of 33%.

Nor was this a sudden flash in the pan for Herb. Back in 1951 he was the star of the Stellar Juniors when they won for Winnipeg the Dominion Junior Championship at St. John, N. B. He thus becomes the only man in Canada to win both the Jr. and Sr. titles. Winnipeg fans are grateful for his big share in putting their city on the sports map; and Icelanders everywhere have reason to be well pleased.



But one need not be particularly young, it would seem, to win fame on the foughten field of sport. It was away back in the "good old days" before World War I that **Herbert (Hebbie) Axford** became addicted to the roarin' game of curling, of which Winnipeg has since become the world centre. Bonspiel after bonspiel saw "Hebbie" "soop'er up" with some effect until he became possessor of many prizes and trophies. He is a long-term member of the Heather Curling Club, but his interest in the sport far transcends club limits.

This was signally recognized last April when at their annual meeting the Manitoba Curling Association elected him their president. This body draws its members from all over Manitoba, from nearlying sections of Saskatchewan and Ontario, and south even as far as Minneapolis and St. Paul. One might assume, therefore, that there must be many good men to

choose from for this top honor and responsibility.

Looking back over his term of office, retiring president O'Dowda feelingly expressed that he "deeply appreciated the great honor conferred

upon him when he was chosen to head one of the greatest sports organizations of the Dominion", (quoted from Winnipeg Free Press). This honor now falls upon our Hebbie Axford. Congratulations are in order. **H. S.**

The Sigmars in Iceland

Excerpts from a Letter written by REV. ERIC and SVAVA SIGMAR

On our return to Reykjavík from our visit to Northern Iceland, we stopped for a week-end visit in Sauðárkrók in Skagafjörður. We were the guests of the Rev. and Mrs. Helgi Konráðsson. The pastor's wife, frú Jóhanna, is a second cousin of Svava. (Frú Jóhanna's grandfather, Jón, and Svava's grandfather, Páll Jónsson, who died in Manitoba at age 103, were brothers). We were hospitably entertained in Sauðárkrók, and among other things, we were invited to a wedding reception. On the Sunday morning of our stay there we sang a duet at the church service. On Sunday afternoon we were driven to Hólar in Hjaltadal, the Bishop's See until 1800. Particularly interesting there is the beautiful old stone church, erected in 1762. The altar reredos was hand-carved about 1500, and given to the church by the last Catholic Bishop of Iceland, Jón Arason. In 1950 a large stone tower was erected beside the Church in memory of Jón Arason. The man who drove us to Hólar was a young doctor, a nephew of Andrew Danielson in Blaine, Washington. Sunday evening we attended a meeting of the churches at Skagafjörður. Seven pastors and about 12 laymen were present. Pastor Konráðsson is the Dean (prófastur) of Skagafjörður.

A few remarks about food and food prices might be interesting. On the whole food is expensive, because so much of it is imported. Milk and cream are almost the same as in Seattle, slightly less; the same is true of bread. Eggs are 60c a dozen, coffee \$1.25 a pound, butter over \$1.00 a pound. All American canned goods are double what they are at home. But much cheaper here are fish and mutton. Fish is delicious here, and we can buy enough for a hearty meal for 15c to 20c. Mutton and lamb are of high quality too, but we can't like beef or pork here too well. Fresh tomatoes, potatoes, cabbage, turnips and carrots have been available up to this time, and have been both good and not very expensive, as they were locally grown, both outside and in greenhouses heated by hot springs. They are decreasing now, and soon it will be mostly canned vegetables. Fruit is imported from Spain and Italy. Very good are Spanish grapes and melons, but quite expensive. Oranges and apples come from Italy, and are quite good, and only a little more expensive than at home.

The weather has not been cold in Reykjavík yet. It has snowed four times since early November, but each time the snow has been "rained away".

Today (in December) it's about 40 above, raining slightly and blowing briskly.

We have been royally and hospitably entertained here in Reykjavík. Almost every Friday, Saturday and Sunday evening we are invited out to someone's gracious and hospitable home, and often too for Sunday dinner. Among the homes in which we have been entertained since we last wrote, and with which you might be familiar, are the following: the late Bishop Sigurgeir Sigurðsson, Próf Ásmundur Guðmundsson, the new Bishop, the Rev. Emil Björnsson, Dr. Eggert Steinþórsson, Rev. Jakob Jónsson, Aaron Guðbrandsson (his wife is my dad's second cousin, Ásrún Einarssdóttir), Andrés Andrésson (he is a first cousin of Mrs. Arndís Olafson, Seattle—Sophie Wallace's mother), Benjamin Einarsson (his wife, the former Guðrún Johnson of Baldur, Manitoba), Hallgrímur Fr. Hallgrímsson, Rev. Hálfán Helgason, Einar Guðjohnsen, formerly of Seattle, Ágúst Guðmundsson (brother of Anna Scheving in Seattle,) Miss Marg. Brandson, of California, who is studying here this winter, Thor and Elsa Guðjónsson, graduates of the University of Washington in Seattle. Last but not least, we have been almost regular Sunday dinner guests at Mrs. Sigríður Benediktsson's who, a total stranger to us before, has befriended us as a mother. She is a daughter-in-law of the late famous poet, Einar Benediktsson.

We have been asked to sing both duets and solos at a number of occasions here in Reykjavík. The last time was an Advent Sunday evening at the Dómkirkja, where Svava sang a solo, the two of us a duet, and I spoke for 15 minutes (in Icelandic!) on

our synod and church activity at home. I have brought greetings and short messages in the Icelandic language at four or five occasions, including the Ministerial Meeting and Church Convention in October.

On Thanksgiving Day (November 26) we went to the American Air Base at Keflavík, where I had been asked by the American Protestant Chaplain to deliver the Thanksgiving sermon at the Thanksgiving service. It was good to be in the pulpit again. After service, Svava and I enjoyed a luscious turkey dinner at the Terminal Hotel on the Base. It was wonderful! A little breath of home seemed to be upon us that day.

— — — — —
 REV. ERIC HALFDAN SIGMAR — Born in Wynyard, Sask. on June 12, 1922. Parents: Rev. and Mrs. Haraldur Sigmar, Blaine, Wash. Graduated from High School at Mountain, N. Dak. in 1940. B.A. degree from Gettysburg College in 1944. Received B.D. degree from Philadelphia Lutheran Seminary, and was ordained to the Ministry of the Icelandic Lutheran Synod in 1947. First pastorate at Glenboro, Manitoba. Accepted a call to the Calvary Lutheran Church of Seattle, Wash., in 1951. Married Svava Pálsson, daughter of Mr. and Mrs. Wilhelm Pálsson, of Geysir, in 1951. On a one year's leave of absence to study in Iceland and Sweden. Did graduate study of the History of the Lutheran Church of Scandinavia at the University of Iceland. At present studying at Lund, Sweden.

Will meet his parents, who are celebrating their 40th wedding anniversary with a trip to Norway, in May. (The Rev. Haraldur Sigmar has been asked to represent the ULCA as well as the Icelandic Synod Ministerium at the Consecration of the new Bishop, the Right Rev. Ásmundur Guðmundsson, in June).

—Editor's Note: The readers of The Icelandic Canadian will be looking forward to an article from the Rev. Eric and Svava Sigmar on their experiences and their impressions of Iceland and the other Scandinavian countries that they visited. A. V.

THE ICELANDIC CANADIAN CLUB ANNUAL REPORT

The annual meeting of the Icelandic Canadian Club held in the First Federated church on May 31st, was the end of an active and successful year for the Club. The following is a brief report of some of the main events of the year.

The Icelandic Canadian Club, jointly with the Icelandic National League and the Leif Eiriksson Club, sponsored a social gathering on November 17th at the home of Dr. P. H. T. and Mrs. Thorlakson. This was a reception for all new students and young people of Icelandic parentage who had come to Winnipeg for the first time to seek employment.

Mrs. Thora Asgeirsson du Bois gave a piano recital on November 20th, at the First Federated Church. She donated the net proceeds to the club's Scholarship Fund. The Church Auditorium was provided free of charge, and Nel's Flower Shop donated the lovely floral display on the stage.

The Club held its annual banquet and dance on January 29th at the Marlborough Hotel. Year by year this event appears to be growing in attendance and favor.

The annual concert held at the First Federated Church on February 23rd, in conjunction with the meeting of the Icelandic National League, was well attended and successful. The program was as follows: Address by Byron Ingemar Johnson, the former premier of B. C. Vocal solo by Gordon Parker, concerto, with John Graham and Robert Ryback on the violin and Stuart Neimeir at the piano, and selections from "The Yeomen of the Guard" by the Daniel MacIntyre Collegiate.

A well attended lively social evening was held on March 22nd. in the

lower auditorium of the First Federated church under the able management of Mrs. Lottie Vopnfjord and her committee. Games, card playing and square dancing highlighted the evening, followed by coffee and a delicious lunch.

The meeting held in the First Lutheran church on April 19th was of a cultural nature. The highlight of the evening was an address by Dr. W. J. Rose who has been on loan to the United College from the University of British Columbia. Dr. Rose is a master of Polish and taught that language in the University of London, England, also an expert on the teaching of foreign languages in an English speaking university. Excellent music was provided by Mr. Max Kaplic at the piano with two of his most talented vocal students: Miss Angela Marguis, a soprano solo, and Reginald Frederickson, a tenor solo.

PRESIDENT'S REPORT

The following is the president's report to the annual meeting. "My report will be brief and will deal with policy rather than details of activities and meetings.

The plan inaugurated by the club two years ago of making arrangements each fall for welcoming new students and young people coming to Winnipeg for employment will be continued. Last fall the welcome was under the auspices of three organizations, the Leif Eiriksson club, the Icelandic National League and this club. Dr. and Mrs. P. H. T. Thorlakson were the host and hostess and a very enjoyable evening was spent. Next year the welcome to newcomers may have to be on a wider basis so that an opportunity

may be given to all club members to attend.

The decision reached last spring of having some activities between meetings was carried out and a report will be given by the chairman of the committee.

The annual dinner and dance has become a fixed institution in the activities of the club and our efforts to make it a success must not be abated.

The policy of the club is reaching out through its magazine to all people of Icelandic origin or with Icelandic ties, which has proved so successful, will be extended by efforts to obtain prominent men or women from far distant districts to address the concert held in conjunction with the annual convention of the Icelandic National League. The main problem will be that of finance. Last winter the generosity of our guest speaker, Mr. Byron I. Johnson of Victoria, B. C. came to our rescue. We hope to be able to get a speaker from Eastern Canada next winter.

The variety of meetings in having some purely social and others decidedly of the academic type will be maintained.

The Club was most fortunate in being able to persuade Dr. W. J. Rose to allot it an evening in his crowded schedule. He, a son of Manitoba, a graduate in classics from the University of Manitoba, a man who specialized in Europe in the study of Slavic languages and for many years was professor of Polish in the University of London, England, is particularly well qualified to speak on the teaching of a foreign language in an English-speaking university.

The membership in the club has been maintained, in fact slightly increased.

Your president welcomes the opportunity to express to the executive and committees, and indeed to the members generally his appreciation of the excellent support he has been given."

The report of the treasurer H. J. Stefansson showed receipts \$217.25, disbursements \$190.86, leaving a net gain for the year of \$26.46. Cash on hand at the beginning of the year \$686.39 and at the end of the year \$712.88.

The chairman of the Activities Committee, Mr. H. V. Larusson, reported that a fair start had been made this year. He felt that the only criticism was that too many types of activities had been undertaken. The following groups operated with a fair measure of success: The Study of Icelandic History, Icelandic Reading, conversation in Icelandic, square dancing, and Bridge.

Report of the Social Committee, Mrs. A. Vopnfjord, showed a net balance of \$2.69.

Mr. H. F. Danielson, the business, circulation manager of the Magazine committee reported a bank balance of \$1947.11 and cash on hand \$4.82 as of May 31st 1954.

On the motion of Axel Vopnfjord, seconded by Miss Mattie Halldorson, a hearty vote of thanks was expressed to the executive and all committees for their splendid work during the year.

The following is the slate of officers for the coming year:

Honorary President, Prof. Skuli Johnson; President, Judge W. J. Lindal; Vice President, Mr. J. T. Beck; Treasurer, Mr. H. J. Stefansson; Recording Secretary, Miss Steinunn Bjarnasson; Secretary, Miss Sandra Samson; Publicity, Mr. Wilhelm Kristjanson; Social Committee, Con-

venor to be appointed by the executive.

Executive Committee: Mrs. G. F. Jonasson, Mr. Wm. Johnson, Mrs. Ingibjorg Cross, Mr. Art Sveinson, Miss Lella Eydal.

Scholarship Committee: Mr. Paul Bardal, convenor.

Membership Committee: Mr. Helgi Olson, convenor.

Activities Committee: Mr. H. V. Larusson, convenor.

Auditor: Mr. H. J. Palmason.

The personnel of the Magazine Committee:

Axel Vopnfjord, chairman of the Board and magazine committee.

Miss Mattie Halldorson, secretary. Judge W. J. Lindal, Halldor J. Stefansson, Jon K. Laxdal, Mrs. Helen Sigurdson, Dr. Áskell Löve, Dr. I. Gilbert Arnason.

News Editors: Art Reykdal, Elman Guttormson.

Leif Eirikson Club: David Swainson.

Business and Circulation Manager: Hjalmar F. Danielson.

Ingibjorg Cross, sec.

THE FRONT COVER VERSE

The author of our front cover verse Friðrik Hansen of Sauðarkrúkur, Skagafjarðarsýsla, Iceland, is a noted lyric poet. Unfortunately we were unable to secure a copy of the original poem in time for publication in this issue. The remaining verses of Jakobina Johnson's translation, entitled SPRINGTIME, are as follows:

Distant hills in mood exalted
Wear a halo of repose.

Over white and gleaming glaciers
Misty clouds are folded close.

O the joy of waking, waking,
To a longing sweet and true!

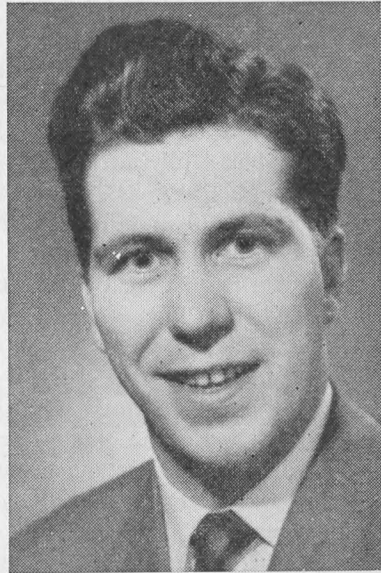
In the south hear swans rejoicing
Over moorland lakes of blue!

Sunlit fount of silent spaces
Let me drain your brimming cup!
At the call of brooks and streamlets
Sheltered flowers are looking up.

Scene of beauty ever cherished,
Golden light o'er uplands blue!

O the joy of waking, waking
To a longing sweet and true!

HEADS WINNIPEG-CENTRE CONSERVATIVES



Maurice Eyjolfsson has been elected President of the Winnipeg Centre Conservative Association. Maurice is the son of Mrs. Arnheidur Eyjolfsson of Winnipeg and the late Fred Eyjolfsson of Riverton. Grandparents are the well-known and beloved poet, Guttormur and Mrs. Jensina Guttormsson of Riverton, Manitoba.

BOOK REVIEWS

BIRTHDAY GREETINGS

TO ALEXANDER JOHANNESSEN

Published in Iceland 1953, 210 pp.

On July 15, 1953 Dr. Alexander Jóhannesson, Rector of the University of Iceland, was sixty-five years old. This milestone in the life of the widely known philologist was celebrated in a unique way by men and women who, that day, were with him in their thoughts, though scattered across continents. A book was published under the auspices of a society called: "Félag íslenzkra fræða", The Icelandic Studies Society. Though not without parallels it is the most appropriate tribute that could have been paid on such an occasion.*

The frontispiece contains all that is said about Rector Jóhannesson. It reads as follows: "Afmæliskefja til Próf. Dr. Phil. Alexanders Jóhannessonar, háskólarektors, 15. júlí, 1953, frá samstarfsmönnum og nemendum", Birthday Greetings to Próf. Alexander Jóhannesson, Ph.D. University Rector, July 15, 1953, from his co-workers and students.

Following the front page there is an index and then a "Tabula Gratulatoria" on which are the names, with university degrees or present occupations, of over one hundred and fifty persons of distinction in academic and professional spheres, many of whom were Dr. Jóhannesson's

students. The list is headed by Ásgeir Ásgeirsson, the President of Iceland. Men of Canada and the United States on the list are Dr. Richard Beck, Dr. Stefán Einarsson, Prof. Finnogi Guðmundsson, Prof. Halldór Hermannson, Jóhann S. Hannesson, and Dr. Watson Kirkconnell.

The book itself consists of sixteen articles varying in length from four to forty pages. Each writer is on the Tabula; most of them are former students and the others are colleagues of the Rector in university or kindred work. As was to be expected, all the articles are on a high cultural level. It is interesting to note that many of them deal with some phase of the unfolding of the Icelandic language. For instance there is an article by a former student, Halldór Halldórsson, on "Að færa í fasta", a dissertation on one of the many difficult words and phrases in the old language. Then there is a very illuminating article by a colleague, Jakob Benediktsson, which he entitles, "Árngrímur lærði og íslensk málhreinun", Árngrímur the Learned and a purifying of the Icelandic language.

Árngrímur the Learned wrote in the latter part of the sixteenth century. In maintaining that the Icelandic of that century was in the main the same language which was spoken in Northern Europe in ancient times Árngrímur mentions the two factors which are generally accepted as the basis for this remarkable preservation of language. They are the Sagas which preserved the ancient "purity of language and clarity in style", and the long distance by sea which made travel difficult and irregular. But, as Jakob Benediktsson points out, Árngrímur adds a third reason. Here Jakob Benediktsson stays

* In 1953 a book of the same type was published in honor of a Canadian jurist, Dr. Arthur Moxon, LL.B., D.L.C., in whose office the writer served his articles as a student-at-law. Dr. Moxon was formerly Dean of the School of Law in the University of Saskatchewan and has been Chairman of the Board of Governors of that university. The very publication of these books shows that these men have made a lasting impression on their students.

fairly close to the original sixteenth century text. His words, freely translated, follow:

"Icelanders did not ape the Danes or the Germans in speech or in writing; they rather looked for guidance in the wealth and art of their mother tongue and then applied their intelligence and learning; if they succeeded there would be less danger of changes in the language in the future and on the other hand association with foreigners would not debase the tongue."

Aside from his university duties, Dr. Alexander Jóhannesson has devoted his life to the study of the evolution of language, especially the Indo-European languages and the place Icelandic occupies in that group. It is not difficult to imagine the reaction in the Rector's mind as he reads the articles. One can see him reclining in his chair and, as memory unfolds the past, thoughts coming to him somewhat akin to these: good seed sowed in fertile fields bears fruit; I am well rewarded.

W. J. L.



The Saga of the Icelanders in America, Vol. V, 480 pages, Tryggvi J. Oleson, M.A., Ph.D. editor. Published in Iceland by the Publishing Department of the Cultural Fund, (Bókaútgáfu Menningar-sjóðs).

This is the second of two volumes edited, and, in the main, written by Dr. Oleson. Vol IV was reviewed by the writer in the Icelandic Canadian, Spring number, 1952.

Vol. V is well written, printing and binding good. The writer welcomes the opportunity to compliment Dr. Oleson, and indeed the other two writers as well, for their excellent command of the Icelandic language and distinctively Icelandic phrasing.

The main part of this volume is a continuation of the Saga of the Icelanders in Winnipeg, which as before, is written by the author himself. Then follows the story of the Minnesota district, written by G. J. Oleson, the completion of the Lunda story by Heimir Thorgrimson and finally a somewhat sketchy story of the Selkirk district by G. J. Oleson. These last three Parts follow the pattern set in Vol. IV; to some extent the main part of the book follows the same pattern as well in setting out brief sketches of authors, doctors, lawyers and persons engaged in other occupations. Obviously the list could not be complete. All this is of inestimable value for reference purposes and for people here and in Iceland who are interested in the persons included. There may be a few errors or omissions of names, but they are of slight consequence and detract little from the comprehensive chronology. On the other hand the use of the word "þjóðerni" in compounds with "viðleitni" (p. 4) and "meðvitund" (p. 172) or by itself, comes closer to the sentiment in the West than the word "þjóðrækni", evidence again of the authors clarity in expression.

Dr. Oleson continues what he, as an historian, started so well in Vol. IV. He selects events which are more than a recording of names and facts but, as in Vol. IV, are the outward indicia of characteristics of the Icelanders in America and reveal the impulses by which the leaders, mainly in Winnipeg, were actuated and the divergent objectives they sought to reach.

Here the writer concurs with the editor of Lögberg in his review of Vol. V. (May 6, 1954). To relate the story of present events or events within the memory of living persons is a difficult and a very delicate task. It is doubly

so if the events recorded reveal both the strength and the faults of a nation or an ethnic group. In such a case it is so essential that all the contributing factors be placed in true perspective before the reader. Some are available in the records, some would have to be obtained by personal interviews or in correspondence.

It is on this ground that the writer offers three criticisms. They all can be placed in the category of omissions, which are partly, at least, the result of lack of time. In retrospect one can clearly see that an almost insuperable task was placed upon Dr. Oleson when he was asked to write a volume a year, particularly the second year when he would be covering history-making events within the memory of living persons. The wonder is not how much was omitted but rather how much was covered and written in such excellent Icelandic.

The first omission may to some extent be said to be implied because inferences are being drawn from it. But those inferences are justified. There is overemphasis on one side and a mere skimming over of the other side of a controversy which resulted in litigation. The reference is to the Tabernacle Church dispute, "Tjald-búðarmálið".

The report occupies thirty pages in the book and the judgement of Chief Justice Mathers is reported in full, almost twenty pages. Very little effort was made to state adequately the defendants' case.

Let it be said at the outset that on the pleadings and the facts placed before the Court and in view of the previous decisions which the learned Chief Justice felt he should or even was bound to follow, there can be no doubt as to the soundness of the judg-

ment and the defendants were properly advised not to take the case to the Privy Council in England.

However this overemphasis on the judgment and the case of the successful litigant has led readers of the book to reach the conclusion that some wrong had been committed or attempted by the defenders — "að þeir hefðu brotið einhver trúarleg lög". There might have been grounds for such an interpretation except for one very vital fact, which was mentioned but not given its proper significance.

The Tabernacle Church became a member of The Lutheran Synod in 1905, but as a result of what happened at the meeting of the Synod in 1909 withdrew from the Synod that year. That is the crucial event. Before that time any effort by The Tabernacle or a majority of the members of the congregation to break away from the fundamental creed of the Lutheran church, and take the church property with them would have been a censurable breach of faith and loyalty which no court anywhere would have sanctioned. But after the Tabernacle became independent of the Synod two types of courses were open to the congregation. In the one the majority would have taken the church property with it but in the other a minority of even only one person would have retained the church property.

These two types of courses, open to churches not bound by a superior church authority are generally recognized and are very clearly set out in the body of laws in the United States known as *Corpus Juris Secundum* and both are in Volume 76. The one which may be said to represent the orthodox view is Sec. 3 at page 747.

"In the absence of a provision in its constitution to the country, there

must be unanimous consent of all members of a society to an amendment of a constitution changing the fundamental faith or doctrine and resulting in a diversion of its property to other uses."

The other course which may be said to represent the liberal view, is Sec 60, at page 831:

"In independent churches, or churches which have adopted the congregational form of government without revisory power in a superior church judicatory, the control of church property is in the hands of a majority of the members of the society or other body having charge of its temporalities."

If, at any time after the Tabernacle separated from The Lutheran Synod, it sought to enter into an agreement with some equally independent church body, it would be impossible for anyone to say with certainty in advance whether the majority rule or the fundamental rule would apply, or, in other words who would get the church property. Only the courts could decide and the decision would rest on the pleadings, the facts and previous authoritative decisions in the jurisdiction where the case arose. If the court held that it came within Sec. 3, above, the minority would retain the church property. If the court held that it came within Sec. 60, the majority would take the property with them.

For the record and posterity the judgement itself is not the important element. But what is of paramount importance for our Icelandic communities, is that because the Tabernacle had withdrawn from the Lutheran Synod, both the majority and the minority and, as well, the members of the Federated Church, were equally honest in their conviction that they

were doing what they thought was right and had justifiable grounds for expecting that the facts would be found by the courts to be within the course they had sought to take. In other words, irrespective of the judgement no one could at that time and cannot now point a finger at anyone else.

Again let this reviewer repeat that under the particular circumstances the correct decision was made. Nevertheless the honesty and high purpose of all concerned, and the nature of the two types of courses open where there is no revisory power in a superior church body, should, in the writer's humble opinion, have been made very clear. That would have had a very salutary effect on public thinking in Icelandic groups both here in Winnipeg and elsewhere.

—W.J. L.

(Concluded in the Next Issue)



**FLEYGAR: —Páll Bjarnason
Winnipeg, 1953; 270 pp.**

Páll Bjarnason of Vancouver, the author of this book of verse, is well known to those who follow at all closely the Icelandic papers and periodicals published in this country. For the past twenty-five years or so he has written numerous articles on a variety of subjects, all of which show uncommon ability and a remarkable command of the Icelandic language. By virtue of his keen intellect, forceful style and wide range of interests he belongs in the forefront of Icelandic prose writers on this continent.

Although Mr. Bjarnason has long been known as a poet and a translator his status in the hierarchy of our bards could not easily be determined until this collection of his poems appeared in print. Since then the well known

critics and writers, Dr. Sigurður Júl. Jóhannesson and Prof. Richard Beck have both handed down laudatory judgements in which the writer concurs with reservations. The chief of these is that he had expected a uniformly higher standard of excellence based on the reading of many excellent poems of the author which have appeared in our public prints from time to time. This observation, whether sound or not, is based on the fact that a great many poems of only topical interest are included and this cannot fail to lower the general standard. Nevertheless in this case the author is such a skillful craftsman that none of his poems written on the occasions of birthdays, wedding anniversaries and such like are wholly bad and many are very good. Among the latter the following may be mentioned: **Sr. A. E. Kristjánsson**, **Björgvin Guðmundsson**, **til Fr. A. Fr.**, and **Til Fr. Guðm.** The last named being a good example of the poet's use of gentle irony.

Of all Bjarnasons poems those dedicated to Iceland are perhaps the best. The following compare favourably in form and feeling with the best that has been written on the subject in this country: **Til Íslands**, **Fullveldisdagurinn**, and **Útlaginn**. The best statement of his philosophy of life is found appropriately enough, in a poem entitled **Tilveran**, **Hetjur Vorar** and **Eg ann þér**, both illustrate his strong sympathy with the rebel and the unhappy seekers after truth. Both show the poet's close spiritual kinship to Þorsteinn Erlingsson.

Readers of Icelandic Lyrics and other collections of English translations of Icelandic poetry will be familiar with his skill in this field. No example of these translations are given in **Fleygar**, but approximately one-

third of the book is devoted to translations of English poetry into Icelandic. A good many of the originals have no great merit and hardly seem to warrant the translator's efforts to present them in adequate Icelandic garb. At least four, however, are major poems and in the author's translation are an acquisition to Icelandic literature. These are Gray's **Elegy**, **The Chambered Nautillus**, Fitz Gerald's **Rubaiyat** and the **Ballad of Reading Gaol**. Of these the last named is much the best. A great amount of earnest and skilled labour has gone into the translation of the **Rubaiyat** but the result, as it was bound to be, is on the whole disappointing. The whole tenor of this poem is quite foreign to the Icelandic temperament and it is difficult to see how it can ever be adequately rendered in our language.

In an interesting preface Mr. Bjarnason remarks on his lack of appreciation of the beauties of nature. The landscape painter, John Constable is quoted as saying that it is not given to the arrogant to see this beauty and those who have read only the more provocative prose compositions of our author, such as those devoted to the de-bunking of Hallgrímur Pétursson's blessed memory, may be pardoned if they see in the present instance proof of the painter's words. Nevertheless judged on the basis of these poems this conclusion is wholly unwarranted. **Fleygar** is an honest and unpretentious book that bears fearless witness to the author's stoutly nonconformist opinions. —H. Th.

A new vessel has been added to the Icelandic merchant fleet. This is a 1700-ton freighter named "Tungufoss", which is owned by the Icelandic Steamship Company. Two more ships are expected during 1954.

IN THE NEWS

B.Sc. — HOME ECONOMICS



Margret Holmfridur Anderson

Miss Margret Holmfridur Anderson graduated from the University of Manitoba this spring, receiving the degree of B.Sc. in Home Economics. When she graduated from the Glenboro High School, finishing her grade XI, she was awarded the Manitoba Scholarship offered by the Dept. of Education. This scholarship provides \$375.00 per year for two years at the U. of M.

During her study at public- and High school, Margret attained consistently high grades. She was also very active in boys' and girls' clubs and won several awards for sewing and handicrafts offered by the Manitoba Extension Service. At the University she was active in sports and the social affairs of her faculty, winning both junior and senior Athletic Awards in Home Economics. In her final year

she was Social Convener of the Woman's Residence.

Margret, who was born Jan. 21 1933, is the daughter of Mr. and Mrs. Paul A. Anderson, of Glenboro, Man. Both her parents came from Iceland, her father being born at Sigurðarstöðum in Bárðardal, and her mother, the former Guðrún Jóhanna Kristjánsdóttir, was born at Víðigerði in Eyjafjörður.

Magret will leave shortly for Minnesota where she has accepted the position of County Home Agent for the University of Minnesota, Agriculture Extension Service.

Margret Jean Anderson.

B.Sc. AGRICULTURE

Robert Lorne Kristjansson, son of Mr. and Mrs. J. F. Kristjansson, of Winnipeg, Man.

DIPLOMA IN AGRICULTURE

Stanley Einarson

QUALIFIED FOR COMMISSION

Acting Sub./Lieut. Royal Canadian Navy:

David Carl Bjarnason

Flying Officer:

Arthur Kristjan Swainson, son of Mr. and Mrs. I. Swainson of Winnipeg.

DOCTOR OF MEDICINE

Harold Graham Grant. Son of Mr. and Mrs. Harold Czerwinski of Winnipeg. Grandson of the late Mr. and Mrs. P. S. Bardal, Winnipeg.

Bodvar Bjarki Jakobson

B.Sc. ELECTRICAL ENG.**Richard Alan Johnson**

Richard Alan Johnson, University Gold Medal. Son of Professor and Mrs. Skuli Johnson, Winnipeg.

B.A. GENERAL COURSE

Kristjan Vigfus Guttormsson, son of Dr. and Mrs. Peter Guttormsson, Watrous, Sask.

Oliver Donald Olsen, son of Mr. and Mrs. O. B. Olsen, of Calgary, Alta., formerly of Winnipeg.

Leo Freeman Kristjansson.

Betty (White) McKenty.

Sveinbjorn Eggert Byron Peterson

Eleanor Runa Sigurdson

Clarence Thorsteinn Swainson, son of Mr. and Mrs. I Swainson, of Winnipeg.

Margaret Ruth Thorwaldson.

B.Sc. GENERAL COURSE

Ralph Erick Helgason, son of Mr. and Mrs. Helgi Helgason, D'Arcy, Sask. Grandson of the late Mr. and Mrs. Jonas Helgason of Baldur, Man.
John Hjalti Hjaltason

B.Sc. CIVIL ENGINEERING**Arnold Bruce Bjornsson**.

Arnold B. Bjornsson, University Gold Medal, also Engineering Institute of Canada (Winnipeg Branch) prize for best Thesis. Son of Mr. and Mrs. A. B. Bjornsson of Winnipeg.

★

**SASKATCHEWAN GRADUATES
B.S. — AGRICULTURE**

Helgi Hornford, Elfros, Sask. Also won a Bursary in Animal Husbandry, Graduated with Distinction.

Joseph Ross Thor Oddson, Tyner, Sask.

BACHELOR OF ARTS

Gudrun Stefanie Gunnlaugson, Mel-fort, Sask.

Patricia Carmelle Thorfinnson, Wynyard, Sask. Daughter of Mr. and Mrs. Arthur Thorfinnson of Wynyard, Sask.

BACHELOR OF EDUCATION

Joe Paulson, Saskatoon, Sask.

**B.Sc. GEOLOGICAL
ENGINEERING**

Bjorn Gunnlaugur Gislason, Wyn-yard, Sask.

BACHELOR OF LAWS

Hjörtur Björn Jónas Leo, B.A., Saskatoon, Sask.

B.Sc. PHARMACY

Thordur Kolbinson, Foam Lake, Sask. Awarded the Plainsmen Bursary.

★

British Columbia Graduates**NURSING**

The Provincial Dept. of Health and Welfare (Health Branch Prize) of \$100 was won by **Thorun Helga Arngrimson,** of Cloverdale, B. C. Thorun is a daughter of Mr. and Mrs. Bjorn Arngrimson, Mozart, Sask.

Miss Olive Polson, daughter of Mr. and Mrs. Snibjorn Polson, of Vancouver, B. C. graduated from the Essondale School of Nursing, New Westminster, B. C.

B.Sc. SOCIAL WORK

Miss Thordis Asgeirsson, B.A., (2) (Sask) Saskatchewan, graduated as Bachelor of Social Work from the U. of B. C. Thordis is the daughter of Mr. and Mrs. Thordur Asgeirsson, Mozart, Sask.

★

NEW PRESIDENT

Herbert R. Sigurdson has been elected new president of the Probation and Corrections Association of B. C. He is the son of Mr. and Mrs. Herman Sigurdson. See Icel. Can. Vol. II no. 4.

★

HONORED BY ICELAND

The Department of Education of Iceland has honored **Mrs. Jakobina Johnson,** the well-known poetess, with a grant of 5,400 krónur for her contribution of poetry and other literary achievements.

A FUTURE DOCTOR

Carmelle Thorfinnson

Now 21 years of age, **Carmelle** was born and brought up in the Wynyard (Saskatchewan) district. After completing her High School Course at Wynyard in 1950, she enrolled at the University of Saskatchewan, graduating this year with her B.A. degree. She will enroll in Medicine at McGill University this year. The Icelandic Canadian extends congratulations and best wishes to Carmelle. We shall watch her progress with interest.

★

HEADS TEACHERS' COLLEGE

The appointment of **Dr. Steinn W. Steinson** to the principalship of the Saskatoon Teachers' College was announced recently by the Saskatchewan Department of Education. He succeeds Dr. G. R. Anderson who has retired.

Dr. Steinson was born in Manitoba, and took his elementary education in various schools in Manitoba and Saskatchewan. His parents, Torfi and Palina Steinson, were pioneers of the Argyle district. He graduated from the

University of Saskatchewan with a B. A. degree in 1922. He received his M. A. degree in education from the University of California in 1942, and his Doctor of Education degree from the same university in 1948.

For a number of years he was the principal of the Yorkton Collegiate, where he initiated the well-known Yorkton plan of teaching. From 1941 to 1945 he was a member of the teaching staff of the University of California, Los Angeles. Since 1950 he has been an instructor of psychology at the Teachers' College, Saskatoon.

As many will remember Dr. Steinson was the guest speaker at the annual concert of the Icelandic Canadian Club, February 27, 1950.

See Vol. 9, no. 3 page 35

★

APPOINTED JUDGE

The State Legislature of North Dakota has recently appointed **Asmundur Benson** as Judge in the 2nd Judicial District of Bottineau with residence in Rugby, N. Dak.

★

POLICE OFFICER COMMENDED

According to a report to Chief J. H. Beaudry of St. Boniface, Manitoba from the R.C.M.P. College at Ottawa, **Constable Elmer Nordal**, who took a six week course at the college recently, secured the highest standing in his classes, which were attended by police officers from all parts of Canada. This assessment was based on work, personality, as well as academic standing. His marks were: Fingerprinting, 96; Photography, 96; Scenes of Crime, 98½; Plastic Casts, 92; Prime Index, 92; over-all average, 95.4%.

Mayor Handford of St. Boniface remarked, "The City is proud of this officer. He is a credit to the Police and to the City, and will be an excellent identification man."

RE-ELECTED EDUCATIONAL SECRETARY OF I.O.D.E.



Holmfridur Danielson

At the recent convention of the Imperial Order of the Daughters of the Empire, **Mrs. H. F. Danielson** was re-elected Educational Secretary for the Provincial Chapter. The I.O.D.E. is one of the most powerful women's organizations in Canada. It counts about 35,000 members, and one of its main projects is in the field of education.

Under Mrs. Danielson's capable leadership the educational work of the Order has made great progress in Manitoba. The organization has awarded 35 scholarships amounting to \$2,500 in the University and high schools of the province. The total amount expended on I.O.D.E. educational work in Manitoba was \$8,000, which includes two \$1600 bursaries in the University of Manitoba, awarded by the National Chapter I.O.D.E.,

Second War Memorial Fund. At the opening ceremonies of the convention Mrs. Danielson delivered an address, and awarded the bursary certificates to the two winners of these \$1600 awards.

On behalf of the I.O.D.E. Mrs. Danielson has for the past two years travelled widely through the province on invitation from the various chapters, and given talks on education at their open meetings, to high school students, and other youth groups.

At the convention Mrs. Danielson was also elected to the executive of the National Chapter I.O.D.E., which has its headquarters in Toronto. She is also the National Educational Committee and National War Memorial Committee.

Mrs. Danielson served for many years as chairman of the Icelandic Canadian Magazine Committee.

★

WOMEN'S GOLF CHAMPION

Miss Ruth Thorvaldson, a member of the St. Charles Country Club, won the Women's golf championship for Greater Winnipeg on June fourth. The final game was played at the Niakwa Country Club. This is the second time within three years that Ruth has won the golf championship. She is the daughter of Mr. and Mrs. G. S. Thorvaldson. Mr. Thorvaldson, Q.C. is a Winnipeg lawyer, a former M.L.A. and a President of the Winnipeg Chamber of Commerce. He is a son of the late Sveinn Thorvaldson M.B.E. of Riverton.

Miss Thorvaldson is a 1954 graduate in Arts from the University of Manitoba. In her first year in the University, in 1950, she was crowned Freshie Queen. (See Icel. Canadian Vol. 9, No. 2, page 23.)

New Rector of the U. of Iceland



Dr. Thorkell Jóhannesson

The Laws and Regulations of the University of Iceland provide that the Rector of the University is elected for a term of three years. The election takes place on May 14th, or the following weekday and those entitled to vote are the Professors and docents (next to professors) but only professors can qualify for the office.

At the election on May 14th, last, **Dr. Thorkell Jóhannesson** Ph.D., professor in History, was elected Rector for the next three years. He, it may be recalled, was a visitor in 1949 to Manitoba, Saskatchewan and North Dakota. In the winter 1949 issue of the Icelandic Canadian he wrote an article on "Our Icelandic Culture: Its Preservation in the West."

Dr. Jóhannesson is a nephew of Mrs. Hólmfríður Pétursson, widow of the late Dr. Rögnvaldur Pétursson.

The Icelandic Canadian extends congratulations to Dr. Jóhannesson on his elevation to this high office.

TO HEAD MANITOBA MEDICAL SERVICE

Dr. P. H. T. Thorlakson, M.D., L.L.D., of Winnipeg has been elected to the presidency of the ever-growing Manitoba Medical Services.

★

WINNIPEG GETS GOV- ERNMENT POST



Rt. Hon. C. D. Howe, production minister, recently appointed **Thor Eyjolfur Stephenson** of Winnipeg to head the department's \$400,000,000 a year aircraft production program. Mr. Stephenson, a graduate of the University of Toronto and the California Institute of Technology, will be pushing ahead with production and modification of the all-Canadian CF-100 jet fighter.

Mr. Stephenson is the son of the late Frederick Stephenson, who was manager of the Columbia Press for a number of years and of Mrs. Anna Stephenson. Born and educated in Winnipeg, Thor attended Sunday school at the First Lutheran Church,

and was also a member of the church's Boy Scout troop. He is one of Mrs. Stephenson's five children. The others are: Mrs. James Gilchrist, Winnipeg; Mrs. John David Eaton, Toronto; Edwin, Morden, Manitoba; and Harold, Montreal.

★

CYNOSURE OF ALL EYES



Sandra Samson

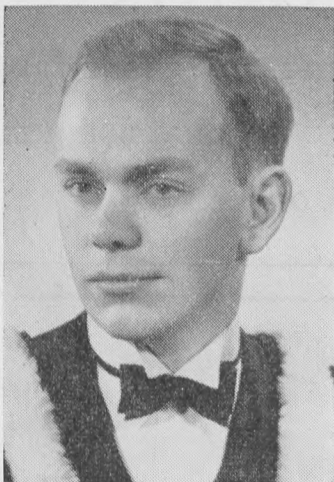
Charming **Sandra Samson**, dressed in the Icelandic national costume (skautbúningur), was the cynosure of all eyes at the Legislative Building, Winnipeg, on Friday, May 21st, when the Citizenship Committee of Manitoba held its annual ceremony and pageant to honor Canadianism. Each ethnic group was represented by two of its members, costumed and carrying the flag of their ancestral homeland.

Judge W. J. Lindal, honorary chairman of the Manitoba Citizenship Committee, presented scrolls commemorative of the ceremony.

★

Dr. Páll Isólfsson, the Mr. Music of Iceland, reached the age of 60 during the quarter and was honored by a festival concert in the National Theater.

U. of M. GRADUATES BACHELOR OF LAWS



Erlingur Kari Eggertson, B.A., won Law Society Prize of \$100.00; Son of Mrs. Thorey Eggertson and the late Arni Eggertson of Winnipeg.

Arthur Kristjan Swainson (Honors) Son of Mr. and Mrs. I Swainson of Winnipeg, formerly of Glenboro, Manitoba.

Holman Kristjan Olson, B.A. (Honors).

★

The winning of awards has been no novelty recently to **Frances Augustine Magnusson**, of Foam Lake. Besides taking the \$25.00 and gold medal Minnie J. B. Campbell award from the I.O.D.E. for the highest English Literature marks in Manitoba, Frances entered the oratorio solo class in a musical festival at Foam Lake and, despite an attack of influenza that had kept her in bed throughout the preceeding week, was chosen as the contestant who showed the most vocal promise. For that competition Frances won an honor certificate and a scholarship of one year's tuition in voice or



Frances Augustine Magnusson

piano at Saskatoon. Adjudicator at the festival was Frank Thorolfson, formerly of Winnipeg, well known for his musical accomplishments.

Frances is the daughter of Mr. and Mrs. Gusti Magnusson, formerly of Lundar and Bisset, Man.

The National Theatre has included in its repertoire this fall the American favorite, "Harvey", and a new Icelandic play, "Valtýr á grænni treyju" by Jón Björnsson, while the Reykjavík Theatrical Society showed "Of Mice and Men".

★

Seaweed extracts are big business. Canada uses half a million tons of this product yearly in the manufacture of ice cream, tooth paste, cheese, medicines and other products. At present Canada is exporting raw seaweed to the United States for processing. However, in two years time Nova Scotia expects to be able to meet the Canadian demand for seaweed extracts. The new industry will receive provincial government assistance and will be located in the Annapolis Valley.

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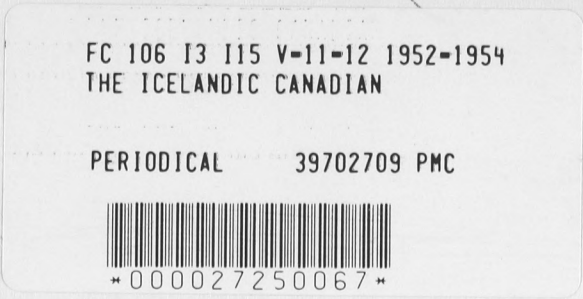
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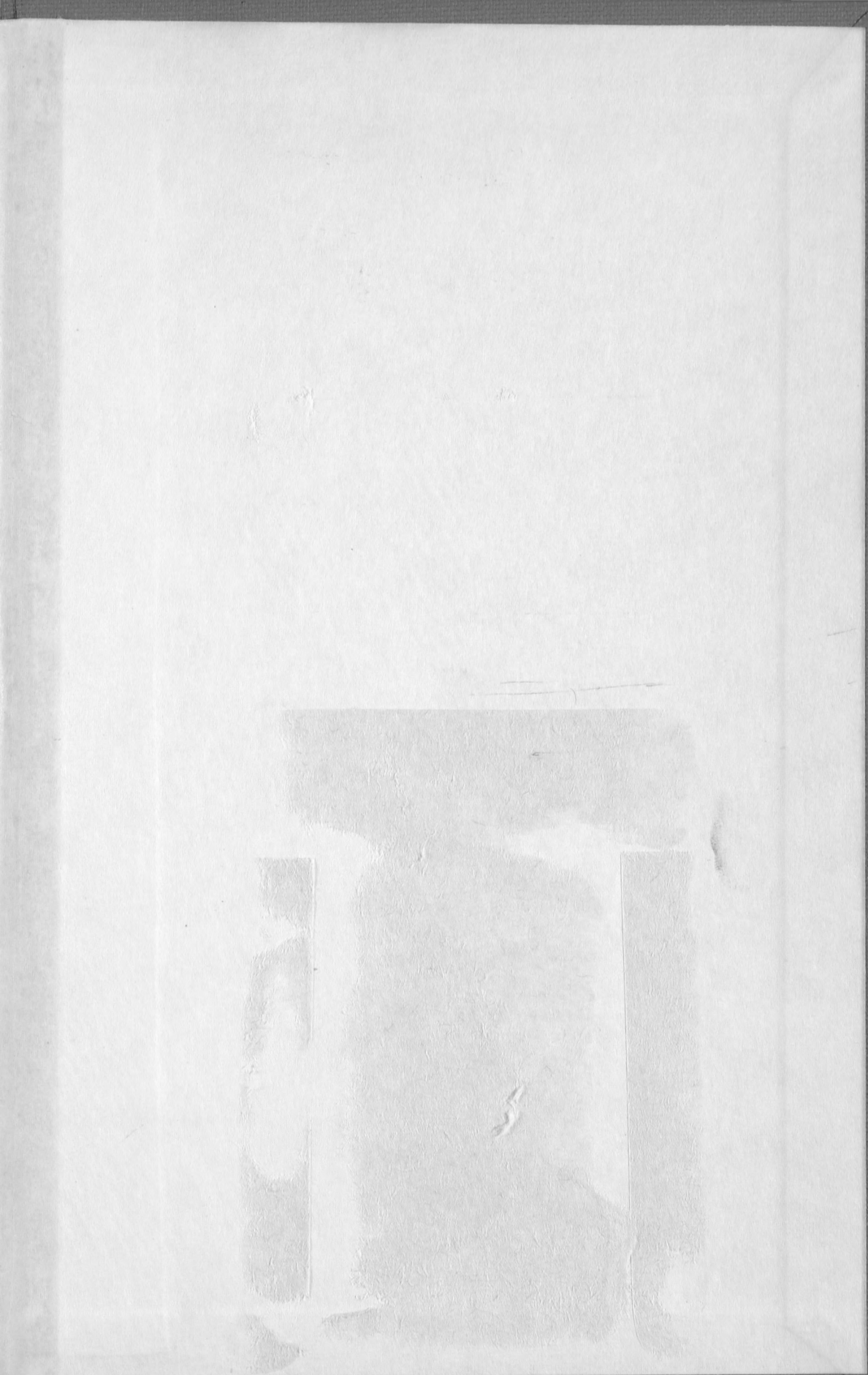


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